



PROCEEDING

THE 1ST INTERNATIONAL SEMINAR OF
EARLY CHILDHOOD CARE AND EDUCATION

'AISYIYAH'S AWARENESS ON EARLY CHILDHOOD CARE AND EDUCATION

Jakarta, June 10th – 11th 2015
At Muhammadiyah University of Prof. DR. HAMKA (UHAMKA)



CENTRAL HEAD OF 'AISYIYAH -
THE CHAMBER OF PRIMARY AND SECONDARY EDUCATION

Organized By:

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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
<i>MAIN PAPERS</i>	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
<i>PAPERS</i>	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarni & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
TRADITIONAL GAMES FOR IMPROVEMENT IN MULTIPLE INTELLIGENCE	334

EARLY CHILDHOOD

OktarinaDwiHandayani, M.Pd

<i>REVITALIZATIONTHROUGHHEMPOWERINGSCHOOLSABATHE TEACHER</i> Avanti Vera Risti P	348
<i>ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY</i> Fitni Willis & Fidaniar Tiarsiwi	358
<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofrizah	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
MEMBANGUN KARAKTER BANGSAMELALUT KELUARGA Munifah Bahfen	571
PENGAJARAN BAHASA INGGRIS PADA ANAK USIA DINI: SEBERAPA SIAPKAH OTAK MEREKA? Zaitun	584
ANALISIS PERMAINAN TRADISIONAL UNTUK ANAK USIA DINI BERBASIS BUDAYA SUNDA Widia Winata & Khaerunnisa	593
GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUAN BERCEKITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
MENGEMBANGKAN KECERDASAN EMOSIONAL ANAK USIA DINI MELALUI KEGIATAN BERMAIN M. Fadlillah	730
PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
PERMAINAN TRADISIONAL BAGI PENINGKATAN KECERDASAN JAMAK PADA ANAK USIA DINI Oktarina Dwi Handayani	857
REVITALISASI SEKOLAH ABA MELALUI EMPOWERING GURU Avanti Vera Risti P	873

INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING *WHATSAPP* MEDIA FOR *CHILD DAY CARE*

Ihsana El Khuluqo

Lecturer, Post Graduate School, UHAMKA, Jakarta.

ihsana.el@gmail.com

ABSTRACT

The purpose of this writing paper is to give instant comprehension about using WhatsApp media on baby's growth and development activities which babysitted on child day care. True, baby is inseparable from how their childhood educational proceed in the family. Every parents are given mandate to take care the birth and first steps of human lives. Through parent's hand, every helpless little babies are gently loved with warmth, given nutritions, and also breastfeeding, etc. In the other side, for the sake of decent living and survival, young mothers have a limited time so that they need to put their babies in the child day care. Several notable ideas in this writing can be referral to many parties. Especially about the importance of WhatsApp as a media for child day care supervision. WhatsApp is used to create and establish communication between parents and the day care. Parents usually left their babies from 7 a.m. to 4 p.m. daily. This day care is truly an answer to parent's limited time for taking care of their children. In this writing, the writer situated the WhatsApp Messenger as an effective means with hope that it is capable to bridge the communication between day care and parents so that lessons taught to the babies in the day care can be shared to their parents, so children can continue the lessons at home. Also through WhatsApp media, teachers and parents can share plenty information about children, either in education, health, as well in parenting.

Keyword: *WhatsApp, Baby's Growth and Development, Child Day care.*

INTRODUCTION

Who does not know WhatsApp (WA)? This social media application used by various backgrounds of people to communicate is very cheap and easy. May be said easy because it is able to use through phone devices or smartphones whatever its brand. At the same time it said cheap because all you need is low cost internet network to operate it. Through WA, every individual

OPTIMALISASI PERAN GENDER DALAM PERLINDUNGAN ANAK UNTUK MENYIAPKAN GENERASI EMAS Titik Haryati	884
MENINGKATKAN KEMAMPUAN SELF CONTROL ANAK USIA PRA SEKOLAH MELALUI SELF TALK THERAPY Fitni Willis & FidaniarTiarsiwi	900
PENGUNAAN ALAT PERAGA MATEMATIKA DALAM PENDIDIKAN ANAK USIA DINI Nurafni & Trisna Roy Pradipta	908
PERANAN GURU DALAM MENGEMBANGKAN KECERDASAN SPIRITUAL ANAK USIA DINI Asni & Rahmiwati Marsinun	920
KELUARGA DAN POLA ASUH ANAK MENURUT PENDIDIKAN ISLAM Afriantoni & Padjrin	936
METODE PERKEMBANGAN BAHASA PADA ANAK USIA DINI Sri Astuti	954
MORALITAS DAN EMOSI Sri Indah Pujiastuti & Sofia Hartati	970
"STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG Riana Mashar	983
PARENTING ANAK USIA DINI MENURUT ISLAM Syur'aini	1000
TERAPI AGRESIFITAS ANAK PADA TAMAN KANAK-KANAN Putu Aditya Antara	1013
PENGEMBANGAN dan PENDIDIKAN ANAK USIA DINI INDONESIA SEBAGAI INVESTASI MASA DEPAN TERHADAP PEMBANGUNAN SUMBER DAYA MANUSIA Sudjarwo S. & Amelia Vinayastri	1026
INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
MEMBANGUN KOMUNIKASI POSITIF ANTARA ORANGTUA DENGAN ANAK USIA PRA USIA PRA SEKOLAH Fatma Nofriza	1061
PENDIDIKAN DAN PERHATIAN TERHADAP ANAK DALAM AGAMA ISLAM Masyitoh	1075

THE CHILDREN WITH SPECIAL NEEDS IN INCLUSIVE SCHOOLS

Ella Sulhah Saidah
FKIP UHAMKA
ellasulha@gmail.com

ABSTRACT

Children are the gift from Allah S.W.T, who must be maintained, cared for, nurtured, taught and guided by parents as well as possible. Some children were born with their special needs. There are three factors that cause a person born with special needs, those are: in the womb (pre-natal), during the birth, and after birth (post-natal). There are several kinds of children disorder, such as physical disorder, social disorder, learning disabilities, gifted children, developmental disorders associated with autism such as Attention Deficit Hyperactivity Disorder (ADHD), Attention Deficit Disorder (ADD), Pervasive Development Disorder (PDD), and Asperger's, which known as Autism Spectrum Disorder (ASD). To reach their maximum potential, there are many ways to develop special needs children's social skills. One of them is by selecting the type of education that suits the children's needs, for example the inclusive school. Inclusive school is a school that is able to accept the condition of students, either in normal circumstances or with special needs. By studying at school or environmental inclusive school, special needs children will get the same lesson with normal children with the same teachers, and also learn to socialize with friends. The positive impact after special needs children entered inclusive schools or environmental school will be felt not only by the children, but also by the people in school environment, home environment, and also the public.

Keyword: children, special need

INTRODUCTION

Children are the gift from Allah S.W.T, who must be maintained, cared for, nurtured, taught and guided by parents as well as possible. A good education is the most important thing in guiding children towards maturity, as with education, a person becomes aware of what was previously unknown, and understand what is good and bad.

Meaningful education should be given as early as possible, since an early age is the golden age. Early childhood education (ECD) is an education for children from 0 to 8 years (Suyanto, 2005). They need to receive special attentions because at this time, the human capacity would be easier to be grown, both in terms of physical motor, cognitive, and social.



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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
<i>MAIN PAPERS</i>	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
<i>PAPERS</i>	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarani & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
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<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofriza	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
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GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUAN BERCEKITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
MENGEMBANGKAN KECERDASAN EMOSIONAL ANAK USIA DINI MELALUI KEGIATAN BERMAIN M. Fadlillah	730
PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
PERMAINAN TRADISIONAL BAGI PENINGKATAN KECERDASAN JAMAK PADA ANAK USIA DINI Oktarina Dwi Handayani	857
REVITALISASI SEKOLAH ABA MELALUI EMPOWERING GURU Avanti Vera Risti P	873

INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING *WHATSAPP* MEDIA FOR *CHILD DAY CARE*

Ihsana El Khuluqo

Lecturer, Post Graduate School, UHAMKA, Jakarta.

ihsana.el@gmail.com

ABSTRACT

The purpose of this writing paper is to give instant comprehension about using WhatsApp media on baby's growth and development activities which babysitted on child day care. True, baby is inseparable from how their childhood educational proceed in the family. Every parents are given mandate to take care the birth and first steps of human lives. Through parent's hand, every helpless little babies are gently loved with warmth, given nutritions, and also breastfeeding, etc. In the other side, for the sake of decent living and survival, young mothers have a limited time so that they need to put their babies in the child day care. Several notable ideas in this writing can be referral to many parties. Especially about the importance of WhatsApp as a media for child day care supervision. WhatsApp is used to create and establish communication between parents and the day care. Parents usually left their babies from 7 a.m. to 4 p.m. daily. This day care is truly an answer to parent's limited time for taking care of their children. In this writing, the writer situated the WhatsApp Messenger as an effective means with hope that it is capable to bridge the communication between day care and parents so that lessons taught to the babies in the day care can be shared to their parents, so children can continue the lessons at home. Also through WhatsApp media, teachers and parents can share plenty information about children, either in education, health, as well in parenting.

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OPTIMALISASI PERAN GENDER DALAM PERLINDUNGAN ANAK UNTUK MENYIAPKAN GENERASI EMAS Titik Haryati	884
MENINGKATKAN KEMAMPUAN SELF CONTROL ANAK USIA PRA SEKOLAH MELALUI SELF TALK THERAPY Fitni Willis & FidaniarTiarsiwi	900
PENGUNAAN ALAT PERAGA MATEMATIKA DALAM PENDIDIKAN ANAK USIA DINI Nurafni & Trisna Roy Pradipta	908
PERANAN GURU DALAM MENGEMBANGKAN KECERDASAN SPIRITUAL ANAK USIA DINI Asni & Rahmiwati Marsinun	920
KELUARGA DAN POLA ASUH ANAK MENURUT PENDIDIKAN ISLAM Afriantoni & Padjrin	936
METODE PERKEMBANGAN BAHASA PADA ANAK USIA DINI Sri Astuti	954
MORALITAS DAN EMOSI Sri Indah Pujiastuti & Sofia Hartati	970
"STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG Riana Mashar	983
PARENTING ANAK USIA DINI MENURUT ISLAM Syur'aini	1000
TERAPI AGRESIFITAS ANAK PADA TAMAN KANAK-KANAN Putu Aditya Antara	1013
PENGEMBANGAN dan PENDIDIKAN ANAK USIA DINI INDONESIA SEBAGAI INVESTASI MASA DEPAN TERHADAP PEMBANGUNAN SUMBER DAYA MANUSIA Sudjarwo S. & Amelia Vinayastri	1026
INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
MEMBANGUN KOMUNIKASI POSITIF ANTARA ORANGTUA DENGAN ANAK USIA PRA USIA PRA SEKOLAH Fatma Nofriza	1061
PENDIDIKAN DAN PERHATIAN TERHADAP ANAK DALAM AGAMA ISLAM Masyitoh	1075

ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY

Fitni Willis dan Fidaniar Tiarsiwi

A Counseling and Guarding Lecturer
of Muhammadiyah University of Prof. DR. Hamka
fitniwillis@gmail.com

ABSTRACT

Self control is an ability of individual to control his emotions, behavior, and desires which derives from both external and internal demands. Self control that belongs to individual is able to manage, guide and direct the pattern of positive behavior. It is also moral power that makes individual have emotions, think and act properly and correctly in order to function in society. Self control is possessed by everyone, included pre-school children. This ability has been owned by them since they were toddlers. Hence, this ability is developed continually so that the individual gets accustomed to behaving positively. As his growth, the pre-school children are on egocentric period. The way of their thinking is based on their points of view, their desires and impulses which influence them. This condition needs guidance and direction in order that they are not trapped on their egocentric. The guidance approach given to the pre-school children to develop their self control is conducting self talk therapy which is centered on thinking process that impacts their emotions and behaviours. The therapists are able to conduct it to the pre-school children by investigating the main problems trough diagnosing, structuring words or specific sentences related to children's behavior like affirmative sentences, suggestions and visualizations. Then, those sentences are requested to utter by the children. Every time they utter them as the instruction, they will get rewards.

Keywords: *Pre-school child, egocentric, self control, self talk therapy, affirmation, suggestion, visualization, reward*

INTRODUCTION

A child is a gift that God gives to spouses so that they become parents. To parents, a child is extraordinary who can encourage his parents to achieve better living and create happiness. However, a child could become a big responsibility to his parents for their life and afterlife. Parents take important parts to determine bad and good things of their child, his success and his failure as well. Every child has potency which can be developed to face his/her condition in his/her school, neighborhood or society. In order to maximize a child's growth optimally, the process of guiding administered by his parents must be



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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
<i>MAIN PAPERS</i>	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
<i>PAPERS</i>	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarani & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
TRADITIONAL GAMES FOR IMPROVEMENT IN MULTIPLE INTELLIGENCE	334

EARLY CHILDHOOD

OktarinaDwiHandayani, M.Pd

<i>REVITALIZATIONTHROUGHHEMPOWERINGSCHOOLSABATHE TEACHER</i> Avanti Vera Risti P	348
<i>ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY</i> Fitni Willis & Fidaniar Tiarsiwi	358
<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofrizah	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
MEMBANGUN KARAKTER BANGSAMELALUT KELUARGA Munifah Bahfen	571
PENGAJARAN BAHASA INGGRIS PADA ANAK USIA DINI: SEBERAPA SIAPKAH OTAK MEREKA? Zaitun	584
ANALISIS PERMAINAN TRADISIONAL UNTUK ANAK USIA DINI BERBASIS BUDAYA SUNDA Widia Winata & Khaerunnisa	593
GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUANBERCERITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
MENGEMBANGKAN KECERDASAN EMOSIONAL ANAK USIA DINI MELALUI KEGIATAN BERMAIN M. Fadlillah	730
PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
PERMAINAN TRADISIONAL BAGI PENINGKATAN KECERDASAN JAMAK PADA ANAK USIA DINI Oktarina Dwi Handayani	857
REVITALISASI SEKOLAH ABA MELALUI EMPOWERING GURU Avanti Vera Risti P	873

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OPTIMALISASI PERAN GENDER DALAM PERLINDUNGAN ANAK UNTUK MENYIAPKAN GENERASI EMAS Titik Haryati	884
MENINGKATKAN KEMAMPUAN SELF CONTROL ANAK USIA PRA SEKOLAH MELALUI SELF TALK THERAPY Fitni Willis & FidaniarTiarsiwi	900
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METODE PERKEMBANGAN BAHASA PADA ANAK USIA DINI Sri Astuti	954
MORALITAS DAN EMOSI Sri Indah Pujiastuti & Sofia Hartati	970
"STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG Riana Mashar	983
PARENTING ANAK USIA DINI MENURUT ISLAM Syur'aini	1000
TERAPI AGRESIFITAS ANAK PADA TAMAN KANAK-KANAN Putu Aditya Antara	1013
PENGEMBANGAN dan PENDIDIKAN ANAK USIA DINI INDONESIA SEBAGAI INVESTASI MASA DEPAN TERHADAP PEMBANGUNAN SUMBER DAYA MANUSIA Sudjarwo S. & Amelia Vinayastri	1026
INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
MEMBANGUN KOMUNIKASI POSITIF ANTARA ORANGTUA DENGAN ANAK USIA PRA USIA PRA SEKOLAH Fatma Nofriza	1061
PENDIDIKAN DAN PERHATIAN TERHADAP ANAK DALAM AGAMA ISLAM Masyitoh	1075

THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD

Fitriliza

FAI UNIVERSITAS MUHAMMADIYAH PROF.DR.HAMKA

Ainiwahid11@gmail.com

ABSTRACT

The contribution of Islamic culture as a character builder can be created since the baby begins to be born into the world. Good things need to be taught in order to provide teaching first since being in the world. In Islamic culture, there are several good things that need to be done, namely: adzan and iqomah in the baby's ear, aqiqah, and circumcision. In addition to teaching the Islamic religion from an early age, will be formed also good character on the child. Culture is the custom of everyday, there are three states of culture, namely: ideas (ideas), activities, and artifacts. Good morals in children were first taught by his parents, that need to be taught religion and how to behave on the child. Expected to these efforts, will create a child who has a commendable morals.

Keywords: Contributions, morals, since birth, culture.

INTRODUCTION

Background

Birth baby is coveted by the newly married couple. Households into the blessing of God and the process to get a good offspring. However, after the child is born, a lot of parents who do not understand the care of the child. In fact, many children are abandoned and used as ingredients breadwinner. Educating children is supposed to do since I was in the womb, at birth, to reach adulthood. Parents who are most responsible for the care of children is their parents.

Educate children not only in formal education when they are capable of going to school. Early education be a strong foundation to build the character of children and adults later. Education of children is a matter that is very important in Islam. In the Al-Quran has explained the mandate Luqman which is a form of education for their children. Similarly, in the hadist of the Muhammad Prophet *ﷺ* 'alaihi wasallam, we have encountered many other forms of education



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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
<i>MAIN PAPERS</i>	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
<i>PAPERS</i>	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarani & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
TRADITIONAL GAMES FOR IMPROVEMENT IN MULTIPLE INTELLIGENCE	334

EARLY CHILDHOOD

OktarinaDwiHandayani, M.Pd

<i>REVITALIZATIONTHROUGHHEMPOWERINGSCHOOLSABATHE TEACHER</i> Avanti Vera Risti P	348
<i>ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY</i> Fitni Willis & Fidaniar Tiarsiwi	358
<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofrizi	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
MEMBANGUN KARAKTER BANGSAMELALUT KELUARGA Munifah Bahfen	571
PENGAJARAN BAHASA INGGRIS PADA ANAK USIA DINI: SEBERAPA SIAPKAH OTAK MEREKA? Zaitun	584
ANALISIS PERMAINAN TRADISIONAL UNTUK ANAK USIA DINI BERBASIS BUDAYA SUNDA Widia Winata & Khaerunnisa	593
GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUANBERCERITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
MENGEMBANGKAN KECERDASAN EMOSIONAL ANAK USIA DINI MELALUI KEGIATAN BERMAIN M. Fadlillah	730
PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
PERMAINAN TRADISIONAL BAGI PENINGKATAN KECERDASAN JAMAK PADA ANAK USIA DINI Oktarina Dwi Handayani	857
REVITALISASI SEKOLAH ABA MELALUI EMPOWERING GURU Avanti Vera Risti P	873

INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE

Ihsana El Khuluqo

Lecturer, Post Graduate School, UHAMKA, Jakarta.

ihsana.el@gmail.com

ABSTRACT

The purpose of this writing paper is to give instant comprehension about using WhatsApp media on baby's growth and development activities which babysitted on child day care. True, baby is inseparable from how their childhood educational proceed in the family. Every parents are given mandate to take care the birth and first steps of human lives. Through parent's hand, every helpless little babies are gently loved with warmth, given nutritions, and also breastfeeding, etc. In the other side, for the sake of decent living and survival, young mothers have a limited time so that they need to put their babies in the child day care. Several notable ideas in this writing can be referral to many parties. Especially about the importance of WhatsApp as a media for child day care supervision. WhatsApp is used to create and establish communication between parents and the day care. Parents usually left their babies from 7 a.m. to 4 p.m. daily. This day care is truly an answer to parent's limited time for taking care of their children. In this writing, the writer situated the WhatsApp Messenger as an effective means with hope that it is capable to bridge the communication between day care and parents so that lessons taught to the babies in the day care can be shared to their parents, so children can continue the lessons at home. Also through WhatsApp media, teachers and parents can share plenty information about children, either in education, health, as well in parenting.

Keyword: *WhatsApp, Baby's Growth and Development, Child Day care.*

INTRODUCTION

Who does not know WhatsApp (WA)? This social media application used by various backgrounds of people to communicate is very cheap and easy. May be said easy because it is able to use through phone devices or smartphones whatever its brand. At the same time it said cheap because all you need is low cost internet network to operate it. Through WA, every individual

OPTIMALISASI PERAN GENDER DALAM PERLINDUNGAN ANAK UNTUK MENYIAPKAN GENERASI EMAS Titik Haryati	884
MENINGKATKAN KEMAMPUAN SELF CONTROL ANAK USIA PRA SEKOLAH MELALUI SELF TALK THERAPY Fitni Willis & FidaniarTiarsiwi	900
PENGUNAAN ALAT PERAGA MATEMATIKA DALAM PENDIDIKAN ANAK USIA DINI Nurafni & Trisna Roy Pradipta	908
PERANAN GURU DALAM MENGEMBANGKAN KECERDASAN SPIRITUAL ANAK USIA DINI Asni & Rahmiwati Marsinun	920
KELUARGA DAN POLA ASUH ANAK MENURUT PENDIDIKAN ISLAM Afriantoni & Padjrin	936
METODE PERKEMBANGAN BAHASA PADA ANAK USIA DINI Sri Astuti	954
MORALITAS DAN EMOSI Sri Indah Pujiastuti & Sofia Hartati	970
"STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG Riana Mashar	983
PARENTING ANAK USIA DINI MENURUT ISLAM Syur'aini	1000
TERAPI AGRESIFITAS ANAK PADA TAMAN KANAK-KANAN Putu Aditya Antara	1013
PENGEMBANGAN dan PENDIDIKAN ANAK USIA DINI INDONESIA SEBAGAI INVESTASI MASA DEPAN TERHADAP PEMBANGUNAN SUMBER DAYA MANUSIA Sudjarwo S. & Amelia Vinayastri	1026
INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
MEMBANGUN KOMUNIKASI POSITIF ANTARA ORANGTUA DENGAN ANAK USIA PRA USIA PRA SEKOLAH Fatma Nofriza	1061
PENDIDIKAN DAN PERHATIAN TERHADAP ANAK DALAM AGAMA ISLAM Masyitoh	1075

TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES

Herri Mulyono & Bitu Dwi Rahmani

Department of English Education, Faculty of Teacher Training and Pedagogy,
UHAMKA

hmulyono@uhamka.ac.id

ABSTRACT

This article reviews small number of research on technology in early childhood education. A thorough literature search in twelve peer-reviewed journals from 2012 to 2014 was performed and identified thirty studies related to technology in early childhood education. Due to scope, method used and research questions, we selected only six empirical research and perceived this small number of research as a limitation of the review. Focusing on these six articles, the researchers examined theoretical/ pedagogical framework for incorporating technology in early childhood classrooms, types of technology used, and the benefits and challenges met by teachers when using the technology in classroom. The present review suggests pedagogical implications for incorporating technology in early childhood classroom.

Keywords: *technology, early childhood, early childhood education*

INTRODUCTION

In the Indonesian context, recent policy on national education has encouraged the establishment of early year schools (Pendidikan Anak Usia Dini/PAUD) across the nations. As of its implementations, government provides grants and incentives to stimulate local community to establish a local PAUD. According to the Ministry of national education and culture regulation No 13 year 2005, PAUD is categorised as non-formal education, or similar to a childcare. This regulation indicates that PAUD is in exclusion from using national curriculum set by the ministry of national education and culture. Instead, this may suggest an opportunity for PAUD staff members to develop their own curriculum under national guidelines, plan their own classroom activities and promote teaching and learning practice with a technological support. In order to provide PAUD staff members and practitioners with recent technology used for using in early childhood classrooms, we review empirical studies published in peer-reviewed



PROCEEDING

THE 1ST INTERNATIONAL SEMINAR OF
EARLY CHILDHOOD CARE AND EDUCATION

'AISYIYAH'S AWARENESS ON EARLY CHILDHOOD CARE AND EDUCATION

Jakarta, June 10th – 11th 2015
At Muhammadiyah University of Prof. DR. HAMKA (UHAMKA)



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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
<i>MAIN PAPERS</i>	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
<i>PAPERS</i>	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarni & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
TRADITIONAL GAMES FOR IMPROVEMENT IN MULTIPLE INTELLIGENCE	334

*EARLY CHILDHOOD***OktarinaDwiHandayani, M.Pd**

<i>REVITALIZATIONTHROUGHHEMPOWERINGSCHOOLSABATHE TEACHER</i> Avanti Vera Risti P	348
<i>ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY</i> Fitni Willis & Fidaniar Tiarsiwi	358
<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofriza	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
MEMBANGUN KARAKTER BANGSAMELALUT KELUARGA Munifah Bahfen	571
PENGAJARAN BAHASA INGGRIS PADA ANAK USIA DINI: SEBERAPA SIAPKAH OTAK MEREKA? Zaitun	584
ANALISIS PERMAINAN TRADISIONAL UNTUK ANAK USIA DINI BERBASIS BUDAYA SUNDA Widia Winata & Khaerunnisa	593
GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUAN BERCEKITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
MENGEMBANGKAN KECERDASAN EMOSIONAL ANAK USIA DINI MELALUI KEGIATAN BERMAIN M. Fadlillah	730
PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
PERMAINAN TRADISIONAL BAGI PENINGKATAN KECERDASAN JAMAK PADA ANAK USIA DINI Oktarina Dwi Handayani	857
REVITALISASI SEKOLAH ABA MELALUI EMPOWERING GURU Avanti Vera Risti P	873

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Ihsana El Khuluqo

Lecturer, Post Graduate School, UHAMKA, Jakarta.

ihsana.el@gmail.com

ABSTRACT

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OPTIMALISASI PERAN GENDER DALAM PERLINDUNGAN ANAK UNTUK MENYIAPKAN GENERASI EMAS Titik Haryati	884
MENINGKATKAN KEMAMPUAN SELF CONTROL ANAK USIA PRA SEKOLAH MELALUI SELF TALK THERAPY Fitni Willis & FidaniarTiarsiwi	900
PENGUNAAN ALAT PERAGA MATEMATIKA DALAM PENDIDIKAN ANAK USIA DINI Nurafni & Trisna Roy Pradipta	908
PERANAN GURU DALAM MENGEMBANGKAN KECERDASAN SPIRITUAL ANAK USIA DINI Asni & Rahmiwati Marsinun	920
KELUARGA DAN POLA ASUH ANAK MENURUT PENDIDIKAN ISLAM Afriantoni & Padjrin	936
METODE PERKEMBANGAN BAHASA PADA ANAK USIA DINI Sri Astuti	954
MORALITAS DAN EMOSI Sri Indah Pujiastuti & Sofia Hartati	970
"STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG Riana Mashar	983
PARENTING ANAK USIA DINI MENURUT ISLAM Syur'aini	1000
TERAPI AGRESIFITAS ANAK PADA TAMAN KANAK-KANAN Putu Aditya Antara	1013
PENGEMBANGAN dan PENDIDIKAN ANAK USIA DINI INDONESIA SEBAGAI INVESTASI MASA DEPAN TERHADAP PEMBANGUNAN SUMBER DAYA MANUSIA Sudjarwo S. & Amelia Vinayastri	1026
INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
MEMBANGUN KOMUNIKASI POSITIF ANTARA ORANGTUA DENGAN ANAK USIA PRA USIA PRA SEKOLAH Fatma Nofriza	1061
PENDIDIKAN DAN PERHATIAN TERHADAP ANAK DALAM AGAMA ISLAM Masyitoh	1075

VALUE'S INTERNALIZE

Nur Wahyuni & Nurhandayani
FKIP UHAMKA Jakarta
Jl.Tanah Merdeka,Ciracas Jakarta Timur
Wahyuni222@gmail.com

ABSTRACT

Values, refer to some sources, are believed as the truths or worth in which it gives useful-nesses to individual, group of society, and/or a state. A value has different meaning depending on the individual; that is the truth or worth which is useful for an individual, would be different from anybody else. Additionally, the values also form a mindset or paradigm of thinking that appears in form of behavior, attitude, and the way of thinking of an individual. The sources of values could be from religion, culture, etiquette, local wisdom, or laws. Crystallization or representation of the values could become ideology, and the ideology would be a filter of new values. In the era of globalization, there are lots of models from around the world that can be visibly followed by an individual; especially children. Therefore, it is important to build a mindset how to be Indonesian children by means of teaching or recognizing them the Indonesian ideology, so they have their own identity as a citizen of Indonesia. There are some reasons why it is important to internalize the values in early childhood. Those are because Indonesia, as a plural society, the children are expected to have values of tolerance, respect, and a thought that "we are different, but we live together". AISYIAH, as a women social organization/movement, has important and strategic roles to internalize the values because they are the mothers that close to the children, and they have lots of kindergartens. Through better education from early childhood, it is expected that the children would have the values from teachers and their families. The values that have to internalize are from attitudes and behaviors of The Prophet Muhammad saw. Therefore, they would be the Indonesian children who have Islamic values and could live side by side with the children from around the world without losing their character as Indonesian.

Keywords: Internalize, Character, Ideology

INTRODUCTION

It has been 100 years of Aisyiah, there are lots of works done in the fields of education and other social fields. And as a social movement, Aisyiah has many roles among other organizations in Muhammadiyah like Fatayat, Kohati, etc. In



PROCEEDING

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'AISYIYAH'S AWARENESS ON EARLY CHILDHOOD CARE AND EDUCATION

Jakarta, June 10th – 11th 2015
At Muhammadiyah University of Prof. DR. HAMKA (UHAMKA)



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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
<i>MAIN PAPERS</i>	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
<i>PAPERS</i>	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarni & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
TRADITIONAL GAMES FOR IMPROVEMENT IN MULTIPLE INTELLIGENCE	334

EARLY CHILDHOOD

OktarinaDwiHandayani, M.Pd

<i>REVITALIZATIONTHROUGHHEMPOWERINGSCHOOLSABATHE TEACHER</i> Avanti Vera Risti P	348
<i>ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY</i> Fitni Willis & Fidaniar Tiarsiwi	358
<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofrizah	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
MEMBANGUN KARAKTER BANGSAMELALUT KELUARGA Munifah Bahfen	571
PENGAJARAN BAHASA INGGRIS PADA ANAK USIA DINI: SEBERAPA SIAPKAH OTAK MEREKA? Zaitun	584
ANALISIS PERMAINAN TRADISIONAL UNTUK ANAK USIA DINI BERBASIS BUDAYA SUNDA Widia Winata & Khaerunnisa	593
GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUAN BERCEKITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
MENGEMBANGKAN KECERDASAN EMOSIONAL ANAK USIA DINI MELALUI KEGIATAN BERMAIN M. Fadlillah	730
PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
PERMAINAN TRADISIONAL BAGI PENINGKATAN KECERDASAN JAMAK PADA ANAK USIA DINI Oktarina Dwi Handayani	857
REVITALISASI SEKOLAH ABA MELALUI EMPOWERING GURU Avanti Vera Risti P	873

INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING *WHATSAPP* MEDIA FOR *CHILD DAY CARE*

Ihsana El Khuluqo

Lecturer, Post Graduate School, UHAMKA, Jakarta.

ihsana.el@gmail.com

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INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
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THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION

Nurafni, Trisna Roy Pradipta

Universitas Muhammadiyah Prof. DR. Hamka
avnier_cute20@yahoo.com

ABSTRACT

One purpose of the learning or the learning process is to obtain good learning results, and good learning outcomes will not be achieved if the old perspective on education still exist, that is just looking at the student as an empty cup that can be filled at will without regard to the educational and reference materials without regard to the education system being used. the introduction of mathematics indeed should be taught since children are in primary school age. But, because now there are many institutions - early childhood institutions expect their students to master the math and the like related to mathematics. Or at least understand one plus one is the result of two (simple matter), there is no harm in introducing mathematics to children aged pre-school and kindergarten. However, should the concept of recognition at the age of concrete yet. For example, for toddlers enough to learn comparing the size of such "large", "small", "bigger", "smaller" (pre-operational). While at kindergarten age is already allowed in the introduction to numbers, such as 1, 2, 3 to 10 (concrete).

To that end, it is recommended to use props when delivering math concepts to children at early childhood level because it is very necessary for cognitive development. Apart from that, the use of props at this stage is indispensable as an alternative positive play is playing while learning.

Keywords: *Viewer tool, Mathematics, Education*

INTRODUCTION

Education is an important sector in the development of each country. The success/ failure of the education which is conducted will determine the reciprocation of the country, therefore the quality of life in society must be improved. One way to improve the quality of society is by improving the quality of education. The efforts can be done by enhancing the ability of teachers in teaching the students or otherwise improve the implementation of teaching and learning activities, especially in schools.

The improvement of the quality of education is not only seen from the results of student learning at the end of the semester, but is also seen and observed during the learning process in the classroom. Through the observation of a teacher

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Sintesa Histidinal dengan Metoda *Microwave Assisted Organic Synthesis* (MAOS)

Adia Putra Wirman¹, Deana Wahyuningrum²

¹ Program Studi Farmasi Fakultas Farmasi dan Sains UHAMKA

² Program Studi Kimia FMIPA Institut Teknologi Bandung
epewewirman@gmail.com

Abstrak. Perkembangan sintesa kimia organik pada saat ini sangat pesat, terutama dalam metoda dan penggunaan reagensia. Dalam sintesa senyawa organik pemanasan merupakan salah satu cara agar tercapai reaksi maksimal agar produk bisa terbentuk, pemanasan dengan menggunakan pemanas minyak atau mantel pemanas menyita waktu dan reaksi berjalan lebih lambat. Metoda *Microwave Assisted Organic Synthesis* (MAOS) merupakan metoda yang lebih efektif dalam sintesa senyawa organik. Penelitian ini bertujuan untuk mensintesa histidinal dengan cara mereduksi ester metil histidin dengan NaBH₄ menggunakan metoda MAOS. Histidinal hasil sintesa berupa kristal putih dengan titik leleh terdekomposisi pada 234 °C. Spektroskopi infra merah memperlihatkan serapan pada panjang gelombang 3615,7 cm⁻¹ (ulur N-H) ; 3036,9 cm⁻¹ (ulur C-H); 1748 cm⁻¹ (ulur C=O/alhdehid); 1641, 2 cm⁻¹ (ulur cincin aromatik).

Kata kunci : *Microwave Assisted Organic Synthesis* (MAOS), Ester Metil Histidin, Histidinal

PENDAHULUAN

Dalam beberapa dekade ini, perkembangan dalam bidang kimia organik berlangsung sangat pesat, terutama dalam metode dan berbagai reagen baru dalam sintesa senyawa organik. Namun, aspek praktis dalam melaksanakan reaksi skala laboratorium telah mulai sedikit berubah dalam periode ini, terutama dalam proses pemanasan untuk kelangsungan reaksi. Teknik reaksi dengan pemanasan tradisional yang menggunakan penangas minyak dan mantel pemanas, merupakan teknik yang lambat dan menyita waktu dan terkadang menimbulkan over heating dan dekomposisi substrat maupun produk. Oleh karena itu, dalam dua dekade ini, teknik reaksi menggunakan gelombang mikro atau microwave telah digunakan dalam kimia organik untuk mengurangi waktu reaksi dari jam menjadi hitungan menit, disamping meningkatkan rendemen produk dan

selektifitas reaksi. Penggunaan microwave sebagai media dalam sintesa senyawa organik berkembang secara eksponensial dalam dua dekade ini. (Lidstrom, P., et al, 2001)

Microwave Assisted Organic Synthesis (MAOS) merupakan suatu metoda sintesa dengan bantuan microwave. MAOS satu metoda yang lebih green, efektif, dan efisien dalam mensintesa berbagai senyawa baik organik maupun anorganik (A. Loupy, 2002).

Pada penelitian ini telah dilakukan sintesa histidinal dengan mereduksi senyawa ester metil histidin dengan pereduksi NaBH₄ (Mackey, et al 1999) menggunakan metoda MAOS.

METODE PENELITIAN

1. Alat dan Bahan

Peralatan gelas yang dipakai adalah peralatan yang umum digunakan dalam

laboratorium kimia organik sintesa, microwave lokal merk GE, rotary evaporator, lampu UV, oven type JEI642WC, BUCK-IR, **Fisher-Johns®** Melt-Temp Apparatus. Bahan yang digunakan ester metil histidin, Metanol, Etanol, Etil Asetat, kloroform, aseton, SOCl_2 dan NaBH_4

2. Prosedur Penelitian

Reaksi reduksi ester metil histidin dilakukan dalam fasa cair (larutan) karena pada saat reaksi dalam fasa padat-padat kedua senyawa dicampur dan digerus mencair, sehingga reaksi dilakukan dalam larutan metanol. Sebanyak 0,510 gram ester metil histidin ditamgahkan 1,50 gram NaBH_4 kemudian dimasukan kedalam erlenmeyer 100 mL, dan dilarutkan dalam 30 mL metanol. Setelah semua zat pereaksi larut kemudian reaksi dilakukan dalam microwave. Reaksi berjalan dalam waktu 70 detik. Suhu 5 detik pertama reaksi terukur pada 27,10 °C. Suhu dinaikan setiap 5 detik. Berakhirnya reaksi ditandai dengan telah stabilnya suhu reaksi pada detik ke 70 dengan suhu 57,9 °C. Kemudian reaksi dihentikan, setelah pelarutnya diuapkan didapatkan kristal putih. Kristal putih tersebut kemudian dilarutkan lagi dengan 25 mL metanol. Kristal yang tidak larut kemudian disaring. Residu berupa kristal yang kemudian direkristalisasi dan dilakukan karakterisasi dengan menentukan titik leleh dengan **Fisher-Johns®** Melt-Temp Apparatus dan spektroskopi Infra Merah FTIR.

HASIL DAN PEMBAHASAN

Senyawa hasil sintesa berupa kristal berwarna putih dengan titik leleh terdekomposisi pada 234 °C. Karakterisasi struktur menggunakan spektrum infra merah. Data perbandingan serapan spesifik infra merah ester metil histidin dan senyawa hasil sintesa diperlihatkan pada tabel 1 dan tabel 2.

Tabel 1 Serapan spesifik infra merah ester metil histidin

No	Serapan Spesifik Infra Merah (cm^{-1})	Gugus Fungsi
1	3605,4	Ulur N-H
2	3026,3	Ulur asimetris C-H
3	1757,4	Ulur C=O ester
4	1400-1600	Ulur cincin aromatis
5	1284,6	Tekuk C-O ester

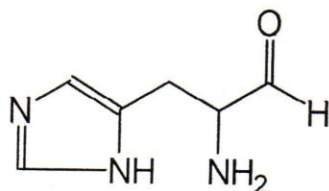
Tabel 2 Serapan spesifik infra merah senyawa hasil sintesa

No	Serapan Spesifik Infra merah (cm^{-1})	Gugus Fungsi
1	3615,7	Ulur N-H
2	3036,9	Ulur C-H
3	1748	Ulur C=O aldehyd
4	1641,2	Ulur cincin aromatis

Senyawa hasil sintesa memperlihatkan serapan khas pada bilangan gelombang yaitu 3615,7 cm^{-1} (ulur N-H); 3036,9 cm^{-1} (ulur C-H); 1748 cm^{-1} (ulur C=O/aldehyd); 1641, 2 cm^{-1} (ulur cincin aromatik).

Dari data spektrum serapan infra merah antara ester metil histidin dan senyawa hasil sintesa memperlihatkan perbedaan serapan pada C=O ester pada 1757,4 cm^{-1} ke serapan bilangan gelombang 1748 cm^{-1} yang merupakan serapan khas karbonil aldehyd. Hal ini disebabkan terjadinya perubahan momen dipol atau penurunan polaritas C=O. Dimana penurunan polaritas mempengaruhi serapan dari karbonil akan bergeser ke arah bilangan gelombang yang lebih rendah, dan sebaliknya jika terjadi peningkatan polaritas maka akan bergeser ke arah bilangan gelombang yang lebih tinggi. Maka daerah serapan pada 1748 cm^{-1} diperkirakan aldehyd (Silverstein, 1974).

Struktur senyawa hasil sintesa disarankan seperti gambar dibawah ini.



Gambar 1 Struktur senyawa hasil sintesa

Untuk mendukung pernyataan bahwa senyawa hasil sintesa mempunyai gugus fungsi aldehyd, maka dilakukan uji Benedict terhadap senyawa hasil sintesa. Dari hasil uji Benedict terhadap senyawa hasil sintesa memperlihatkan positif mengandung gugus aldehyd ditandai dengan terbentuknya endapan berwarna cokelat kemerahan yang merupakan endapan Cu_2O .

KESIMPULAN

Dari hasil penelitian ini dapat disimpulkan bahwa telah disintesa senyawa histidinal dari hasil reduksi ester metil histidin dengan menggunakan metoda Microwave Assisted Organic Synthesis (MAOS).

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PROCEEDING

International Seminar 2016

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Jakarta, 27 - 28 April 2016



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Collaborating with :

Ministry of Women Empowerment and Child Protection of the Republic of Indonesia
Universiti Sains Malaysia
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EDITOR

1. Yoce Aliah Darma
2. Tatat Hartati
3. Gunawan Suryoputro



Pusat Studi Gender
dan Perlindungan Anak
(PSGPA) UHAMKA



Universitas Muhammadiyah
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KETERAMPILAN LITERASI MEDIA BAGI PEREMPUAN SEBAGAI UPAYA PERLINDUNGAN ANAK

Dini Wahdiyati & Farida Hariyati

Universitas Muhammadiyah Prof. DR. HAMKA, Jakarta

Abstract

Media literacy tells about how media has its functions in society. Media literacy movements have been designed to streamline the control of the audience as television viewers in the message exchange process. Media literacy movement underlines the efforts to protect the audience from the harmful effect of media messages. Women became the most potential ones since they have their most significant role, as a mother. Through the media literacy movement, the harmful content of media for the children can be addressed in a critical, smart and wise attitudes without having to dismiss or isolate them from the era of information and globalization of the world.

Keywords: *media literacy, media, women and children protection.*

PENDAHULUAN

Media dan Masyarakat Media

Perkembangan teknologi komunikasi saat ini berpengaruh sangat signifikan pada tiap aspek kehidupan manusia. Perkembangan teknologi bahkan memberi andil pada perubahan kehidupan sosial dan budaya masyarakat. Duduk bersama keluarga, sahabat, atau kolega kini belum tentu saling mengobrol melainkan masing-masing sibuk memandangi dan menyentuh ponsel pintar hingga berjam-jam. Ingin bertemu tidak harus berada dalam satu tempat, masing-masing berada di tempat berbeda namun dapat saling bicara berpandangan. Teknologi komunikasi kini semakin intim. Sadar ataupun tidak segala aspek kehidupan masyarakat era kini telah nyata-nyata dituntun oleh media. Media kemudian menjadi sarana penentu dari sebagian besar masyarakat untuk belajar dan mendalami pengalaman yang dijalaninya. Dalam satu dekade terakhir ini, kita terbiasa hidup dalam budaya media, atau masyarakat media; berbagai peristiwa yang terjadi sehari-hari sebagian besar kita saksikan dan ketahui dari media (Ibrahim & Akhmad, 2014:3).

Media berkembang sangat pesat. Perkembangan media telah mampu mengurita berbagai teknologi untuk digabungkan atau yang dikenal dengan media konvergen. Meskipun demikian media massa khususnya televisi tidak bisa ditampik masih menjadi primadona. Televisi sangat populer, diminati, dan sangat mudah diakses berbagai kalangan masyarakat.

Sifat televisi yang audio visual menjadikannya mudah dinikmati tanpa harus berpikir keras. Dari televisi masyarakat mendapatkan informasi, berita terkini, maupun hiburan. Hasil survey Nielsen (2014), menemukan secara keseluruhan, konsumsi media di kota-kota baik di Jawa maupun luar Jawa menunjukkan bahwa televisi masih menjadi medium utama yang dikonsumsi

masyarakat Indonesia (95%), disusul oleh Internet (33%), Radio (20%), Surat kabar (12%), Tabloid (6%) dan Majalah (5%). Lebih lanjut, menurut data Badan Pusat Statistik melalui Indikator Sosial Budaya yaitu "Prosentase Penduduk Berumur 10 tahun ke atas yang menonton televisi" menunjukkan bahwa dalam rentang tahun 2003, 2006, 2009, dan 2012, masyarakat Indonesia semakin meningkat dalam hal akses ke media televisi, tahun 2003 sebanyak 84,94%; tahun 2006 sebanyak 85,86%, tahun 2009 sebanyak 90,27%, dan tahun 2012 sebanyak 91,68%.¹

Program-program yang ditayangkan media televisi dapat diterima dalam waktu bersamaan, serentak, dan bebas sehingga menimbulkan pengaruh yang besar dalam membentuk pendapat, sikap, dan perilaku khalayak. Berbagai stasiun televisi di Indonesia berlomba-lomba menawarkan program-program memikat dengan tepat membidik khalayak. Masyarakat secara tidak sadar dengan 'suka rela' terintimidasi oleh televisi.

George Gerbner (dalam Morissan, 2014:518) menyatakan "*televisi adalah sistem penceritaan yang terpusat. Televisi telah menjadi bagian dari kehidupan keseharian kita. Drama, iklan, berita, dan program lainnya menyajikan dunia gambar dan dunia pesan yang sama yang relatif menyatu [koheren] ke dalam setiap rumah. Televisi sejak awal menanamkan kecenderungan dan preferensi yang diperolehnya dari sumber utama lainnya. Pola mengulang-ulang pesan dan gambar produksi massal televisi membentuk arus utama dari lingkungan simbolis*". Gerbner menyebut efek televisi ini sebagai kultivasi (*cultivation*) yang berarti 'menanam'. Televisi dengan segala pesan dan gambar yang disajikannya merupakan proses atau upaya untuk 'menanamkan' cara pandang yang sama terhadap realitas dunia kepada khalayak. Televisi dipercaya sebagai instrumen atau agen yang mampu menjadikan masyarakat dan budaya bersifat homogen (*homogenizing agent*).

Masyarakat meniru dari televisi, masyarakat memahami sesuatu melalui televisi bahkan masyarakat juga mencari suatu jawaban atas pertanyaan dari televisi. Televisi begitu menyatu dalam kehidupan masyarakat era modern. Satu sisi televisi dapat memberi informasi tentang banyak hal kepada masyarakat. Setia menemani seperti sahabat sejati namun sayang pengaruh buruknya juga dapat meracuni, datang tanpa permisi, menyelinap sangat sunyi ke ruang-ruang keluarga masyarakat kita.

Era globalisasi yang serba modern kini, memandang televisi bukan lagi menjadi benda eksklusif yang hanya dimiliki kelompok masyarakat tertentu. Televisi dimiliki hampir tiap keluarga dalam berbagai tingkatan sosial dan ekonomi masyarakat. Kemampuan memiliki dan kemudahan mengakses inilah yang kemudian menjadi dilema dalam kehidupan masyarakat. Televisi hanya mampu dimiliki oleh masyarakat di berbagai lapisannya tetapi pengaruh buruk yang ditimbulkan tidak mampu dibendung pada tiap lapisannya.

Fungsi Televisi sebagai Media Massa

Televisi merupakan salah satu media massa, sehingga terkait dengan fungsi media televisi maka tidak terlepas dari fungsi media massa secara

umum. Menurut Laswell dan Wright (dalam Severin & Tankard, 2005: 386-388) terdapat 4 fungsi media massa, yaitu:

1. Pengawasan (*surveillance*)
Pengawasan terkait dengan media sebagai pemberi informasi dan penyedia berita mengenai lingkungan sosial, baik terkait bidang pendidikan, sosial, ekonomi, keamanan, cuaca, dan bidang-bidang lainnya. Dalam fungsi ini, media menyampaikan peringatan-peringatan tentang segala hal yang
2. Korelasi (*correlation*)
Korelasi terkait dengan media berfungsi sebagai penyeleksi dan penginterpretasi informasi tentang lingkungan sosial. Fungsi korelasi bertujuan untuk menjalankan norma sosial dan konsensus-konsensus yang diyakini masyarakat.
3. Penyalpaaian warisan sosial (*transmission of the social heritage*)
Merupakan suatu fungsi dimana media menyampaikan informasi, nilai, dan norma dari satu generasi ke generasi berikutnya, atau dari anggota masyarakat kepada kaum pendatang, sehingga mampu meningkatkan homogenitas masyarakat dengan cara memperluas dasar pengalaman umum mereka. Oleh karenanya, ketika televisi ataupun media lain lebih banyak menyampaikan tayangan kekerasan, misteri/horor, musik yang bernuansa erotisme, infotainment yang cenderung menyudutkan kehidupan pribadi seseorang, ataupun sinetron yang kurang mendidik justru menempati segmen terbanyak dalam media kita, maka hal itulah yang akan kita wariskan kepada generasi selanjutnya dalam hal ini utamanya anak-anak sebagai kader penerus bangsa.
4. Hiburan (*entertainment*)
Sebagian besar media massa menginginkan untuk menghibur khalayaknya. Hiburan sejatinya memang diperlukan oleh masyarakat sebagai bagian dari dinamika aktivitas keseharian, memberi ruang untuk mengisi waktu istirahat, relaksasi dari rutinitas yang menguras energy dan pikiran. Kebutuhan akan hiburan inilah yang kemudian diolah oleh media untuk menawarkan beragam bentuk dan *genre* tayangan hiburan, baik musik, sinetron, *talkshow*, *reality show*, maupun film yang kemudian membidik waktu tayang yang dianggap sesuai.

Realitas Televisi sebagai Media Massa

Kajian komunikasi massa memahami televisi sebagai salah satu bentuk media massa yang memiliki kemampuan untuk mendominasi komunikasi massa karena sifatnya yang dapat memenuhi kebutuhan dan keinginan khalayak. Televisi kerap dijuluki '*magic box*' artinya mampu menyuguhkan tayangan-tayangan yang menarik perhatian khalayak. Dengan demikian, televisi memiliki peran yang kuat dalam membentuk dan mempengaruhi mental maupun pola pikir khalayak. Televisi menjadi media paling efektif dalam menyebarkan nilai-nilai yang bersifat konsumtif, permisif, dan persuasif.

Menurut Gerbner, televisi merupakan kekuatan dominan dalam membentuk masyarakat modern (dalam Griffin, 2004: 380). Hal penting yang digaris bawahi Gerbner adalah *mean world syndrom*. Gerbner meyakini bahwa kekuatan televisi muncul dari konten simbolik dan drama kehidupan riil (*real-life*

drama) yang ditunjukkan dari jam ke jam, hingga pekan ke pekan. Secara mendasar, televisi merupakan penyampai cerita (*storyteller*) yang terlembaga dalam masyarakat. Cerita-cerita yang diberikan kepada masyarakat merupakan sebuah gambaran koheren tentang apa yang ada, apa yang menjadi penting apa yang terkait, dan apa yang benar menurut media. Televisi muncul sebagai petunjuk arah.

Selain menjadi petunjuk arah, televisi juga menjadi lahan potensial bisnis media. Banyaknya pengiklan yang memasang iklan menjadi salah satu indikator suatu program di televisi diminati khalayak. Hal lain yang juga menjadi indikator adalah konten televisi itu sendiri. Tren konten menentukan seberapa tinggi *rating* dan *share* yang diperoleh sebuah stasiun televisi dalam sebuah program. Ini menjadi alasan mengapa hal-hal yang tengah tren menjadi magnet keuntungan televisi. Televisi dapat meraup keuntungan berlipat-lipat dari tayangannya. Tren televisi didominasi oleh hal terkait *genre* dan penampil pada program televisi.

Dalam perkembangannya sebagai media massa televisi kini memiliki kecenderungan melakukan hiperrealitas yang mengorbankan masyarakat sebagai khalayaknya. Masih segar dalam ingatan kita betapa suksesnya serial *Tukang Bubur Naik Haji* (TBNH) di salah satu televisi swasta. Episode TBNH menembus angka ribuan episode dan tayang tiap hari dengan durasi hampir 4 jam sekali tayang, bahkan masih tayang hingga sekarang meski durasinya tidak sepanjang beberapa waktu yang lalu. Genre program religi yang tengah tren nyatanya bukanlah gambaran dari meningkatnya kesalehan muslim masyarakat kita, namun hanya merupakan upaya media untuk mengikuti keinginan pasar demi keuntungan semata.

Selain itu praktik lain yang dilakukan televisi sebagai media massa yang mengorbankan khalayak adalah terkait liputan pernikahan artis tenar Arash Hermansyah dan Ashanti, Raffi Ahmad dan Nagita Slavina, juga liputan Astoria melahirkan. Program yang diada-ada itu jelas hanya memanfaatkan peminat berat artis tersebut karena sedang naik daun dan memiliki banyak sekali penggemar. Syahwat kapitalisme media televisi nyata-nyata telah memperkosa hak-hak publik dalam hal ini. Realitas tersebut menggambarkan kecurangan media terhadap hak-hak khalayak sebagai pemilik frekuensi yang digunakan media massa televisi.

Hal lain yang juga muncul dalam peran televisi sebagai media massa adalah keberpihakan media televisi secara politis. Jika kita mundur sejenak mengingat masa pemilihan umum presiden beberapa tahun lalu, agaknya kita ketika hasil perolehan hitung cepat yang ditayangkan televisi menghasilkan pemenang yang mengikuti kecenderungan sikapnya terhadap calon tertentu. Bukan hanya itu media televisi kala itu juga memiliki pespektif dari pemberitaan mengikuti kecenderungan keberpihakan terhadap calon tertentu. Agaknya tidak berlebihan jika hal ini dianggap sebagai salah satu dosa media televisi. Pasalnya masyarakat awam pun dapat mengidentifikasi adanya kecenderungan tertentu stasiun televisi terhadap calon tertentu dalam pemberitaannya. Dari ulasan tersebut juga jelas tergambar bahwa kekuasaan dan modal memegang peranan penting dalam menentukan konten media.

Kondisi Televisi Kini:

Rendahnya Kualitas Tayangan dan Tayangan Tak Ramah Anak

Rendahnya kualitas tayangan televisi dapat dengan mudah terdeteksi dari banyaknya aduan yang dilayangkan ke KPI serta hasil survey kualitas program siaran tv. Berdasarkan hasil survey Indeks Kualitas program Siaran TV periode Maret-April 2015 yang dilakukan Komisi Penyiaran Indonesia (KPI), bekerjasama dengan 9 perguruan tinggi di Indonesia, dari 9000-an program siaran televisi selama 2 bulan, diambil sampel program sebanyak 45 program siaran televisi. Program siaran diklasifikasikan terlebih dahulu berdasarkan kategori 9 program siaran, yaitu: berita, sinetron/FTV/film, *variety show*, *talkshow*, religi, budaya/wisata, *infotainment*, komedi, dan anak-anak; dan masing-masing kategori program acara diambil sampel 5 program acara. KPI menetapkan standar kualitas adalah 4,0 (berkualitas), dengan skala 1 hingga 5. Survey periode ini memperlihatkan, nilai indeks kualitas program acara secara keseluruhan adalah 3,25. Angka ini menunjukkan bahwa secara umum kualitas program acara televisi masih di bawah standar kualitas dari KPI.²

Sebagaimana dilansir Kompas pada, 10 Februari 2016; mulai Oktober 2015 – 31 Januari 2016, KPI membuka kesempatan kepada masyarakat untuk memberikan masukan dan kritikan terhadap program siaran televisi. Masukan tersebut menjadi salah satu bahan pertimbangan perpanjangan izin penyelenggaraan penyiaran (IPP) 10 stasiun televisi. Hasil jajak pendapat mengungkap sebanyak (88,1%) responden setuju jika masukan dari masyarakat dalam uji publik KPI dijadikan bahan pertimbangan proses perpanjangan izin siaran televisi. Menarik jika dicermati bahwa separuh lebih yakni mencapai (61,6%) responden menyatakan bahwa secara umum tayangan televisi saat ini tidak mendidik. Tayangan sinetron dan drama muatan isinya tidak memberikan nilai edukasi dan tidak logis. Rendahnya kualitas program televisi memunculkan persoalan berupa ketidakselarasan antara harapan dan idealisme masyarakat yang membutuhkan media dengan pemilik media yang menjadi *decision maker* termasuk juga di dalamnya pengelola media televisi dalam menentukan konten media televisi serta target ekonomis dan politis perusahaan media.

Masyarakat Indonesia sayangnya masih cenderung pragmatis dalam menanggapi dan menalar berbagai persoalan terkait literasi, baik literasi informasi, terlebih media televisi. Beragam cara dilakukan untuk mengisi waktu-waktu luang dengan aktivitas yang kurang produktif seperti mengobrol, atau malah memilih menonton televisi sebagai sarana untuk memenuhi berbagai kebutuhan terhadap media tanpa mengkaji isinya.

Jika dicermati secara mendalam, tayangan-tayangan televisi banyak yang tidak logis, dan realistis, irasional, bahkan hiperbolis. Tayangan-tayang televisi seperti sinetron mencatkatkan nilai-nilai moral, etika, agama dan kultur kebangsaan. Muatan-muatan hasutan, fitnah, kebohongan, horor, mistis, pornografi, kekerasan, konsumtif dan hedonisme banyak mewarnai tayangan sinetron, film, *infotainment*, dan acara pentas musik di televisi bahkan ditemui

di berbagai stasiun televisi menayangkan genre serupa sesuai tren yang berlaku. (lihat bahasan sebelumnya tentang Realitas Televisi sebagai *Massa*).

Muatan-muatan tidak mendidik sangat potensial merusak tumbuh kembang anak ke arah yang tidak baik karena salah satu karakter anak yang menonjol adalah sebagai peniru ulung. Paparan komunitas Remote TV pada momen diskusi publik tentang penyiaran di PP Muhammadiyah pada 4 Februari 2016 yang lalu mendapati hasil; Komposisi tayangan anak pada semua stasiun televisi swasta di Indonesia memperoleh angka tertinggi 38,63% (MNC TV) dan terendah 0,83% (SCTV).

Namun rupanya tidak hanya selesai sampai di situ, secara kuantitas angka 38,63% mungkin cukup representatif tetapi perlu ditilik lebih dalam terkait muatan konten di tiap program anak yang ditayangkan tersebut. Di sana saja beberapa konten ditemukan bermuatan perilaku tidak ramah anak. Seharusnya konten tayangan anak harus mencerminkan pengajaran tentang perilaku ideal dan juga harus sesuai dengan konteks keanakan itu sendiri.

Beberapa program anak penulis temukan mengandung muatan tidak ramah anak berikut antaranya; pertama, terkait bias identitas gender, pemunculan tokoh banci dalam tayangan yang sangat akrab ditonton anak sehari-hari. Bias identitas dapat memunculkan kesalahan anak dalam memahami aspek kodrati manusia sebagai laki-laki atau sebagai perempuan. Perilaku perannya dalam masyarakat, juga pewajaran dalam identitas gender yang tidak normal.

Kedua, munculnya upaya pendewasaan anak secara prematur. Salah satu animasi anak memperlihatkan penggambaran seorang laki-laki dewasa berada di dalam situasi mengkhayalkan perempuan dewasa pujaan hatinya dalam lamunan sedang menyanyi dan menari ala India. Penggambaran wajah yang berbunga-bunga dan tersipu karena sedang jatuh cinta dan berharap perempuan idamannya menjadi kekasihnya adalah tidak sesuai dengan konteks kekanakan mengingat perilaku tersebut tidak berada di dunia anak-anak.

Ketiga, adanya contoh stimulasi perilaku komunikasi yang buruk yang tidak sesuai konteks kekanakan. Hal yang penulis temukan adalah, memasukkan anak ke dalam konteks dinamika hubungan suami dan istri. Tayangan animasi anak terdapat *setting scene* yang sedang bercakap-cakap ketika tengah berbelanja di tukang sayur keliling. Di sana Ibu-Ibu digambarkan sedang bergosip dan sindir menyindir tentang siapa si tukang penghutangan yang berbelanja. Ada juga yang mengeluhkan kurangnya jatah uang belanja yang diberikan suami-suami mereka. Atau pula sindiran istri kepada suami di rumah terkait permasalahan uang belanja bulanan.

Dari yang penulis paparkan hanya baru contoh-contoh yang dapat dengan mudah teramati melainkan belum masuk pada aspek analitis yang lebih dalam. Dengan demikian sangat memungkinkan ditemukan banyak hal serupa dalam tayangan anak yang justru cenderung tidak ramah anak. Hal tersebut menimbulkan masalah tersendiri mengingat proses pendampiangannya terhadap anak merupakan mutlak sangat penting. Sayangnya kemampuan menelaah muatan konten media televisi belum tentu dapat dilakukan dengan baik oleh orang tua terutama perempuan yang notabene adalah sebagai Ibu.

Literasi Media

Menurut pakar komunikasi Paul Messaris (dalam Tamburaka, 2013:7) literasi media yaitu pengetahuan mengenai bagaimana media berfungsi dalam masyarakat. Sedangkan Baran dan Dennis (dalam Tamburaka, 2013:8) memandang literasi media sebagai suatu gerakan melek media, yaitu gerakan yang dirancang untuk meningkatkan kontrol individu terhadap media yang mereka gunakan untuk mengirim dan menerima pesan.

Tentang literasi media (melek media), Alan Rubin menawarkan tiga definisi (dalam Baran & Davis, 2010:420):

- (1) National Leadership Conference mengenai melek media – kemampuan untuk mengakses, menganalisis, mengevaluasi, dan mengkomunikasikan pesan;
- (2) Ahli media Paul Messaris – pengetahuan mengenai bagaimana media berfungsi dalam masyarakat; dan
- (3) Peneliti komunikasi massa Justin Lewis dan Sut Jhally – memahami kemampuan budaya, ekonomi, politik, dan teknologi terhadap pembuatan, produksi, dan penyiaran pesan. Rubin menambahkan bahwa semua definisi yang menekankan pengetahuan, kesadaran, dan rasionalitas tertentu, yaitu pengolahan kognitif dari informasi. Sebagian besar berfokus pada evaluasi kritis dari pesan, sementara yang lain meliputi komunikasi pesan. Melek media adalah mengenai pemahaman sumber dan teknologi dari komunikasi, kode yang digunakan, pesan yang diproduksi, dan pemilihan, penafsiran, serta dampak dari pesan tersebut.

Aspek penting Literasi Media adalah upaya pengajaran terkait media. Namun perlu dibedakan *Media Education* dengan *Literacy Media*. Culver Hoots dan Jensen (dalam Tamburaka, 2013: 9) menegaskan;

However, media literacy education is distinct from simply using media and technology in classroom, a distinction that is exemplified by the different between "teaching with media" and "teaching about media"

(Bagaimana pun pendidikan literasi media adalah terpisah, jelas dari hanya menggunakan media dan teknologi di dalam kelas suatu pemberdayaan yang memberikan contoh dari perbedaan antara mengajar dengan media dan mengajar tentang media)

Sumber yang sama juga menyebut melengkapi argument sebelumnya, *Open Media Literacy Leadership Institute* mengemukakan bahwa; *Media literacy is the ability to access, analyze, evaluate, and create media in a variety of forms*

Makna istilah literasi media sangat potensial terdistorsi dengan istilah *Media Education* yang telah dibahas pada alinea sebelumnya. Namun untuk tidak ditegaskan kembali bahwa literasi media bukanlah pendidikan media. Masih begitu pengetahuan tentang media tetap masih diperlukan. Perbedaanannya adalah pendidikan media memandang fungsi media massa yang serantasa positif, yaitu *a site of pleasure* dalam berbagai bentuk sedangkan literasi media yang memakai pendekatan *innoculations* yang berupaya melindungi khalayak dari dampak buruk pesan media (Tamburaka, 2012m).

Literasi media atau yang lebih populer disebut dengan melek media merupakan upaya yang dilakukan untuk membentuk pengguna media supaya bersikap lebih selektif dan kritis terhadap nilai-nilai yang ataupun muatan-muatan yang ditampilkan oleh media, termasuk televisi. Secara jangka panjang, sikap kritis khalayak ini akan mampu mempengaruhi media dalam memberikan pandangan dan nilai-nilai terkait dengan kualitas program, sehingga akan menghasilkan perubahan dalam merepresentasikan realitas sosial melalui tayangan-tayangan televisi. Art Silverbart (dalam Baran, 2012:34-38), mengidentifikasi adanya 7 (tujuh) dan Baran menambahkan 1 (satu) elemen terakhir sehingga menjadi 8 elemen dasar melek media:

1. *Keterampilan berpikir kritis memungkinkan anggota khalayak untuk mengembangkan penilaian yang independen terhadap isi media.* Berpikir kritis terhadap isi media yang kita serap adalah esensi dasar melek media. Berpikir tentang apa yang kita tonton adalah salah satu hal yang menunjukkan kemampuan berpikir kritis ini. Ketika kita tidak mampu menjawab apa yang kita tonton dan untuk apa kita menonton sebuah tayangan, maka kita tidak mampu bertanggung jawab terhadap pilihan kita untuk menonton sesuatu.
2. *Pemahaman terhadap proses komunikasi massa.* Jika kita mengetahui komponen-komponen proses komunikasi massa dan keterkaitan komponen-komponen tersebut kita dapat membentuk suatu ekspektasi bagaimana media akan memberikan pelayanan kepada kita, baik tentang bagaimana industri media beroperasi, kewajiban industri media terhadap khalayak, bagaimana media membatasi dan mengembangkan pesan-pesannya, ataupun umpan balik seperti apa yang paling efektif.
3. *Kesadaran akan dampak media terhadap individu dan masyarakat.* Dalam beberapa aspek, media memberikan kontribusi dalam perubahan dunia dan manusia. Akan tetapi jika kita mengabaikan dampak media dalam hidup kita, kita akan menghadapi resiko terjebak dan terbawa arus perubahan, bukan mengendalikan dan mengarahkan perubahan tersebut.
4. *Strategi untuk menganalisis dan mendiskusikan pesan-pesan media.* Untuk menyerap media massa dengan penuh pemikiran, kita membutuhkan fondasi, yakni semacam 'tool' yang dapat membantu untuk menciptakan makna dan sekaligus menjadi dasar pemikiran dan refleksi kita. Misalnya kita ingin menciptakan makna tentang pencahayaan, strategi pengambilan gambar, atau karakter pemain. Jika kita tidak memahami fondasi dan tool tersebut, maka kita tidak mampu menginterpretasikan isi media.
5. *Sebuah kesadaran akan isi media sebagai suatu teks yang menyediakan wawasan bagi budaya dan kehidupan kita.* Kita dapat mengetahui suatu budaya dan masyarakatnya, sikap, nilai-nilai, maupun mitos yang muncul jika ada melalui komunikasi. Dalam budaya modern seperti sekarang ini, pesan media terus mendominasi komunikasi tersebut, membentuk pemahaman dan wawasan terhadap budaya.
6. *Kemampuan untuk menikmati, memahami, dan menghargai isi media.* Melek media bukan berarti menjalani kehidupan dengan pragmatisme, tidak menyukai apapun yang ada dalam media, atau justru mencungkil

dampak-dampak yang berbahaya dan munculnya degradasi budaya. Ketika kita belajar sesuatu melalui lembaga pendidikan, maka kita melakukan hal yang sama terhadap teks media. Belajar untuk menikmati, memahami, dan menghargai isi media berarti termasuk kemampuan untuk menggunakan *multiple points of access* – untuk mendekati isi media dari berbagai arah yang beragam dan menghasilkan berbagai tingkatan makna didalamnya. Dengan demikian kita dapat mengendalikan pembentukan makna untuk mengontrol tingkat kesenangan terhadap sebuah tayangan dan sekaligus merupakan bagian dari menghargai diri dan masyarakat.

7. *Pengembangan keterampilan produksi yang efektif dan bertanggung jawab.* Kemampuan literasi secara tradisional mengasumsikan bahwa orang yang dapat membaca berarti dapat menulis. Pendidikan meleak media juga membuat asumsi serupa. Terkait dengan literasi atau ke-melek-an terhadap media, maka tidak hanya kemampuan memahami konten yang efektif dan efisien, namun juga *menggunakan* secara efektif dan efisien. Dengan demikian, individu yang melek media harus mengembangkan keterampilan memproduksi yang membuat mereka mampu menciptakan pesan media yang bermanfaat. Elemen ini mungkin terlihat tidak menjadi penting atau tidak mudah dilakukan, ketika orang tidak memilih untuk menjalani pekerjaan dalam dunia produksi media. Namun dengan adanya mekanisme pemahaman dan edukasi literasi media melalui pelatihan, masyarakat dalam berbagai profesinya kini dituntut dapat memiliki keterampilan untuk menyebarkan informasi berbasis media.
8. *Pemahaman akan kewajiban etis dan moral para praktisi media.* Elemen ini merupakan pelengkap dari ketujuh elemen yang disampaikan oleh Silverbart, dimana untuk membuat penilaian informatif tentang kinerja media, kita juga harus memahami tekanan persaingan yang dialami oleh para praktisi media. Kita perlu memahami regulasi dalam operasionalisasi media, dengan kata lain kita harus mengetahui, masing-masing, kewajiban hukum dan etis praktisi media. Misalnya menyiarkan tentang berita kekerasan merupakan hal yang diizinkan dalam pertelevisian, namun ketika dibenturkan kepada aspek etika, maka etis kah tayangan kekerasan tersebut bagi masyarakat? Dalam konteks regulasi penyiaran di Indonesia, sebenarnya telah diatur dalam UU Penyiaran no 32 tahun 2002 pasal 36 bahwa isi siaran wajib mengandung unsur informasi, pendidikan, hiburan, dan manfaat untuk pembentukan intelektualitas, watak, moral, kemajuan, kekuatan bangsa, persatuan dan kesatuan serta mengamalkan nilai-nilai agama dan budaya bangsa. Selain itu bahwa siaran harus dijaga netralitasnya dan tidak mengutamakan golongan tertentu. Selanjutnya isi siaran dilarang : a) bersifat fitnah, menghasut, menyesatkan, dan/atau bohong; b) menonjolkan unsur kekerasan, cabul, perjudian, penyalahgunaan narkotika dan obat terlarang; atau c) mempertentangkan suku, agama, ras, dan antar golongan.

Menurut Stanley J. Baran (2012:38), menyerap isi media adalah hal yang sederhana. Hanya dengan menekan tombol, kita dapat melihat gambar pada televisi atau mendengar radio. Namun, selanjutnya menurut Stanley J. Baran (2012: 38 – 41), penyerapan media yang efektif membutuhkan beberapa keterampilan spesifik :

1. Kemampuan dan kemauan melakukan suatu usaha untuk memahami media, memberi perhatian, dan menyaring berbagai gangguan dalam hal yang menghambat tercapainya suatu komunikasi yang efektif. Gangguan disebut gangguan (*noise*), dan sebagian besar gangguan dalam komunikasi massa merupakan hasil tindakan penyerapan isi media. Kita menonton televisi, seringkali kita juga melakukan aktivitas lain seperti makan, membaca, atau berbincang, sehingga proses pembentukan makna yang kita miliki tergantung pada usaha yang diberikan.
2. Pemahaman dan penghargaan pada kekuatan pesan-pesan media. Media massa sudah muncul selama lebih dari satu abad dan semua orang dapat menikmatinya. Banyak isi media yang mudah diabaikan dan membodohi, menjadi sangat mudah untuk mendapatkan media tanpa memerlukan pertimbangan yang serius. Namun, kita mengabaikan kekuatan media melalui **efek-orang ketiga** – sikap yang menganggap bahwa orang lain terkena dampak media yang kita tidak. Oleh karena itu, kita cukup melek untuk memahami media massa pada sikap, tingkap laku, dan nilai-nilai orang lain yang tidak sadar diri atau tidak cukup jujur untuk melihat dampaknya terhadap kehidupan kita.
3. Kemampuan untuk membedakan reaksi emosional dan rasional terhadap merespons isi media atau bertindak sesuai isi media. Isi media dirancang untuk menyentuh dalam tingkatan emosional. Kita mudah menghanyutkan diri dalam acara televisi yang dikemas dengan dramatis. Namun karena kita bereaksi secara emosional terhadap pesan-pesan ini, tidak berarti pesan-pesan ini tidak memiliki makna dan pengaruh yang serius dalam hidup kita. Pada akhirnya kita dapat menganggap perasaan sebagai titik awal pembentukan makna.
4. Pengembangan ekspektasi yang lebih tinggi terhadap isi media. Semua menggunakan media untuk menghabiskan waktu. Ketika kita memutuskan untuk menonton televisi maka kita memilih saluran televisi dan program yang memang sesuai dengan standar keinginan kita. Dengan pemilihan saluran dan program ini maka akan muncul ekspektasi dan usaha untuk pembentukan makna dan perhatian terhadap apa yang kita lihat.
5. Pengetahuan terhadap kesepakatan akan aliran (genre) media. Kemampuan untuk mengenali ketika genre dan kemauan digabungkan dengan yang lain. Istilah genre disini mengacu pada kategorisasi program tayangan, dan setiap genre memiliki karakteristik dengan perbedaan tertentu. Kita dapat membedakan program dokumenter dengan film hiburan dari nada suara, penggambaran orang, ataupun pemilihan nuansa suasana dan warna yang digunakan. Namun, kecenderungan media saat ini bahwa dalam upaya

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memaksimalkan jumlah khalayak (terkait keuntungan/rating) atau alasan-alasan kreatif, pembuat isi media menggabungkan beberapa aturan genre yang ada.

6. Kemampuan untuk berpikir kritis tentang isi media, seberapa pun kredibilitas sumbernya. Penting bagi media untuk menjadi kritis dalam proses demokrasi, sehingga dalam wacana negara demokrasi media dianggap sebagai pilar keempat demokrasi. Akan tetapi tidak berarti bahwa kita harus mempercayai semua yang disampaikan media. Perlu memiliki sikap seimbang dalam hal mempercayai menerima isi media dengan sikap mempertanyakan atau mengkritisinya.
7. Pengetahuan tentang bahasa yang dipakai di kalangan berbagai dan kemampuan untuk memahami pengaruhnya, bagaimana kompleksnya bahasa tersebut. Seperti halnya setiap genre media memiliki gaya dan aturan yang bervariasi, setiap media juga memiliki bahasa yang sangat spesifik. Bahasa ini diekspresikan dalam nilai produksi seperti pencahayaan, penyuntingan, efek khusus, musik, pengambilan gambar, lokasi, serta ukuran dan penempatan judul. Untuk dapat membaca sebuah teks media, kita harus memahami bahasa yang digunakan. Contoh umum yang sering kita lihat misalnya ketika ditayangkan gambar yang berputar-putar, maka berarti sedang bermimpi.

Perempuan dan Keterampilan Literasi Media (Studi Pada Televisi)

Penelitian tentang Literasi Media dilakukan oleh Rachmat Kriyandono (2007), yang memfokuskan penelitiannya pada bagaimana regulasi perantara mampu menopang dan mengontrol siaran pertelevisian di Indonesia; dan dalam hasil penelitiannya disebutkan bahwa sejak memasuki era reformasi masyarakat Indonesia tinggal dalam industri media. Sebagai konsekuensi adalah munculnya berbagai stasiun televisi yang menyajikan berbagai program siaran. Namun demikian, dengan banyaknya stasiun televisi menjadi penting adalah bagaimana regulasi bidang penyiaran mampu bekerja dengan baik dan memberikan edukasi tentang literasi media, merangsang banyaknya tayangan-tayangan televisi yang tidak mengandung muatan kekerasan dan moralitas bagi khalayak.

Dalam realita kehidupan masyarakat kita sehari-hari, anak-anak di rumah tangga menjadi kelompok paling rentan menjadi korban televisi melalui tayangan infotainment, sinetron, dan film animasi/kartun. Dijumpai banyak kasus anak-anak yang lebih banyak menghabiskan waktu menonton televisi daripada melakukan hal-hal lain yang lebih produktif. Sementara itu orang tua, terutama ibu justru jarang melakukan pandam dan mengawasi anak pada saat menonton televisi. Parahnya lagi orang tua menganggap televisi menjadi senjata ampuh agar anak 'anteng' bermain keluar rumah karena ibunya harus menyelesaikan pekerjaan. Sayangnya anak-anak memiliki kecenderungan untuk meniru apapun yang mereka lihat dari lingkungannya tanpa memikirkan atau mempertimbangkan baik-buruk, manfaat atau kerugian yang ditimbulkan dari sebuah tayangan.

Anak-anak belum memiliki daya pikir yang mapan dan kritis sehingga sangat mudah terpengaruh.

Intensitas paparan tayangan televisi terhadap anak-anak tentunya menjadikan anak menjadi jauh dari nilai-nilai kehidupan yang penting dalam kehidupannya, seperti bagaimana mereka belajar berinteraksi dengan teman sebaya, membangun kerjasama, menghargai pendapat orang lain, sikap kepedulian terhadap sesama. Hal ini tentunya mutlak membutuhkan peran dan keterlibatan orang tua, khususnya ibu sebagai orang yang paling dekat dengan anak-anak.

Sebagian ibu mungkin memiliki waktu luang lebih banyak untuk berkomunikasi secara langsung dengan anak-anak. Di sinilah peran ibu antara orang tua, guru, dan tokoh masyarakat secara keseluruhan menjadi penting untuk dapat mengajak berpikir secara kritis maupun berdiskusi tentang sebuah muatan tertentu dalam konten tayangan televisi. Selanjutnya, materi yang diterima anak melalui televisi tidak lantas ditelan mentah-mentah oleh anak karena telah dianalisis, diolah kembali, atau mungkin diperbandingkan dengan tayangan lain sehingga pada gilirannya tayangan tersebut benar-benar menjadi sumber pengetahuan yang berguna bagi anak.

Dengan gerakan literasi media diharapkan dapat memberikan kesadaran kritis bagi khalayak ketika berhadapan dengan media yakni ketika menyikapi berbagai informasi secara benar. Selain itu secara kritis dan sadar akan pengaruh media dalam kehidupan sehari-hari. Berbagai organisasi dan lembaga perempuan dan anak, seperti Yayasan Peduli Media, Aksi Nasyiatul Aisyiyah, maupun KPAI fokus terhadap persoalan literasi media ini merupakan bukti konkret bahwa masyarakat kini mulai mengkhawatirkan tentang dampak negatif media khususnya bagi anak sebagai perlindungan anak.

Berondongan media dan arus globalisasi mungkin telah memasuki ruang yang sulit untuk dicegah masuk ke dalam ruang publik maupun ruang privat masyarakat kita namun upaya mendalami literasi media sangat substantif bagi para orangtua khususnya perempuan sebagai orang yang berpengaruh terbesar dalam menyiapkan kualitas generasi. Perempuan sebagai ibu diharapkan dapat menerapkan *self regulation* di rumah masing-masing demi melindungi anak-anak dan keluarga dari konten berbahaya media khususnya dari televisi.

Gerakan literasi media melalui pengefektifan peran perempuan sebagai ibu melek media diproyeksi dapat membendung kekhawatiran para orangtua terhadap konten berbahaya atau konten yang mungkin terdistorsi dalam pemahaman anak. Dengan demikian dampak buruk dari konten-konten berpotensi berbahaya pada anak dapat teratasi tanpa mengasingkan diri dari era keterbukaan informasi dan tetap ikut siap dan sigap menyikapi arus globalisasi.

SIMPULAN

Literasi media tidak sekadar dimaknai sebagai kemampuan seseorang menggunakan dan mengakses berbagai media. Keterampilan literasi media televisi diwujudkan dengan bentuk sikap kritis dalam memahami, menganalisis, dan mengevaluasi tayangan media televisi. Perempuan adalah pihak yang paling potensial menjadi pembuka jalan bagi pemahaman konten-konten media.

yang tidak layak tonton. Tidak semua tayangan memiliki nilai-nilai yang dikehendaki oleh masyarakat, namun juga ada tayangan-tayangan media massa yang memberikan edukasi bagi masyarakat. Sikap bijak dan cerdas dalam memilih media menjadi titik awal yang mampu memberikan dorongan kuat bagi terciptanya kualitas tayangan yang lebih menghargai nilai-nilai kemanusiaan daripada sekedar kepentingan kelompok kapitalisme para pemilik media. Lebih jauh, diharap bahwa masyarakat di Indonesia khususnya generasi yang notabene sebagai Ibu akan lebih cerdas dalam menyikapi tayangan televisi sehingga mampu menyikapi tayangan-tayangan yang berpotensi merusak karakter anak-anak bangsa.

Sebagai negara maju, yang notabene menjadi tempat yang sangat subur bagi pemisif dalam perkembangan program – program berbagai media massa, tentu telah melangkah maju dan merespon akan dampak negatif media massa. Salah satunya memasukkan literasi media menjadi bagian dari kurikulum sekolah. Salah satu PBB melalui badan UNESCO telah menyusun dan menerbitkan *Media and Information Literacy (MIL)* yang seharusnya dilaksanakan dalam bidang pendidikan di negara-negara di seluruh dunia. Padahal pendidikan di negara Indonesia belum terlihat menyentuh masalah literasi media, padahal berbagai kejadian tindak kejahatan yang dilakukan oleh masyarakat dipengaruhi oleh media. Maka paling tidak inilah alasan mengapa literasi media harus segera dimulai di tiap rumah bersama para orang tua.

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Undang-Undang Nomor 32 Tahun 2002 tentang Penyiaran

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PROCEEDING

THE 1ST INTERNATIONAL SEMINAR OF
EARLY CHILDHOOD CARE AND EDUCATION

'AISYIYAH'S AWARENESS ON EARLY CHILDHOOD CARE AND EDUCATION

Jakarta, June 10th – 11th 2015
At Muhammadiyah University of Prof. DR. HAMKA (UHAMKA)



CENTRAL HEAD OF 'AISYIYAH -
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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
<i>MAIN PAPERS</i>	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
<i>PAPERS</i>	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarni & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
TRADITIONAL GAMES FOR IMPROVEMENT IN MULTIPLE INTELLIGENCE	334

EARLY CHILDHOOD

OktarinaDwiHandayani, M.Pd

<i>REVITALIZATIONTHROUGHHEMPOWERINGSCHOOLSABATHE TEACHER</i> Avanti Vera Risti P	348
<i>ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY</i> Fitni Willis & Fidaniar Tiarsiwi	358
<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofrizah	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
MEMBANGUN KARAKTER BANGSAMELALUT KELUARGA Munifah Bahfen	571
PENGAJARAN BAHASA INGGRIS PADA ANAK USIA DINI: SEBERAPA SIAPKAH OTAK MEREKA? Zaitun	584
ANALISIS PERMAINAN TRADISIONAL UNTUK ANAK USIA DINI BERBASIS BUDAYA SUNDA Widia Winata & Khaerunnisa	593
GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUANBERCERITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
MENGEMBANGKAN KECERDASAN EMOSIONAL ANAK USIA DINI MELALUI KEGIATAN BERMAIN M. Fadlillah	730
PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
PERMAINAN TRADISIONAL BAGI PENINGKATAN KECERDASAN JAMAK PADA ANAK USIA DINI Oktarina Dwi Handayani	857
REVITALISASI SEKOLAH ABA MELALUI EMPOWERING GURU Avanti Vera Risti P	873

INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING *WHATSAPP* MEDIA FOR *CHILD DAY CARE*

Ihsana El Khuluqo

Lecturer, Post Graduate School, UHAMKA, Jakarta.

ihsana.el@gmail.com

ABSTRACT

The purpose of this writing paper is to give instant comprehension about using WhatsApp media on baby's growth and development activities which babysitted on child day care. True, baby is inseparable from how their childhood educational proceed in the family. Every parents are given mandate to take care the birth and first steps of human lives. Through parent's hand, every helpless little babies are gently loved with warmth, given nutritions, and also breastfeeding, etc. In the other side, for the sake of decent living and survival, young mothers have a limited time so that they need to put their babies in the child day care. Several notable ideas in this writing can be referral to many parties. Especially about the importance of WhatsApp as a media for child day care supervision. WhatsApp is used to create and establish communication between parents and the day care. Parents usually left their babies from 7 a.m. to 4 p.m. daily. This day care is truly an answer to parent's limited time for taking care of their children. In this writing, the writer situated the WhatsApp Messenger as an effective means with hope that it is capable to bridge the communication between day care and parents so that lessons taught to the babies in the day care can be shared to their parents, so children can continue the lessons at home. Also through WhatsApp media, teachers and parents can share plenty information about children, either in education, health, as well in parenting.

Keyword: *WhatsApp, Baby's Growth and Development, Child Day care.*

INTRODUCTION

Who does not know WhatsApp (WA)? This social media application used by various backgrounds of people to communicate is very cheap and easy. May be said easy because it is able to use through phone devices or smartphones whatever its brand. At the same time it said cheap because all you need is low cost internet network to operate it. Through WA, every individual

OPTIMALISASI PERAN GENDER DALAM PERLINDUNGAN ANAK UNTUK MENYIAPKAN GENERASI EMAS Titik Haryati	884
MENINGKATKAN KEMAMPUAN SELF CONTROL ANAK USIA PRA SEKOLAH MELALUI SELF TALK THERAPY Fitni Willis & FidaniarTiarsiwi	900
PENGUNAAN ALAT PERAGA MATEMATIKA DALAM PENDIDIKAN ANAK USIA DINI Nurafni & Trisna Roy Pradipta	908
PERANAN GURU DALAM MENGEMBANGKAN KECERDASAN SPIRITUAL ANAK USIA DINI Asni & Rahmiwati Marsinun	920
KELUARGA DAN POLA ASUH ANAK MENURUT PENDIDIKAN ISLAM Afriantoni & Padjrin	936
METODE PERKEMBANGAN BAHASA PADA ANAK USIA DINI Sri Astuti	954
MORALITAS DAN EMOSI Sri Indah Pujiastuti & Sofia Hartati	970
"STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG Riana Mashar	983
PARENTING ANAK USIA DINI MENURUT ISLAM Syur'aini	1000
TERAPI AGRESIFITAS ANAK PADA TAMAN KANAK-KANAN Putu Aditya Antara	1013
PENGEMBANGAN dan PENDIDIKAN ANAK USIA DINI INDONESIA SEBAGAI INVESTASI MASA DEPAN TERHADAP PEMBANGUNAN SUMBER DAYA MANUSIA Sudjarwo S. & Amelia Vinayastri	1026
INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
MEMBANGUN KOMUNIKASI POSITIF ANTARA ORANGTUA DENGAN ANAK USIA PRA USIA PRA SEKOLAH Fatma Nofriza	1061
PENDIDIKAN DAN PERHATIAN TERHADAP ANAK DALAM AGAMA ISLAM Masyitoh	1075

EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA

Silvie Mil

FKIP Universitas Muhammadiyah Prof. Dr. Hamka Jakarta
silviesahara@gmail.com

ABSTRACT

Children are not adults in small size. Therefore the child has to be treated in accordance with the stages of its development. Observing the development of children and the need for early childhood learning, there are two things to note; 1) educational materials; 2) educational methods used. In short, it can be said that material and educational methodology used in early childhood education should really pay attention to the level of their development. Noting the significant development considering the level of their development tasks. Thus the need for an educational program that is designed according to the level of child development. To transform classroom into a playground, sing and move freely. Make the grade as a venue for creative kids and make them feel at home and psychologically comfortable in the classroom. Individual child is a unique individual who will develop in accordance with their abilities. The first year of life is a time period that is very good for the formation, both physical, mental and spiritual. Our job as adults to provide a means of education, encouragement of learning and facilitate them when they are ready to learn something.

Keyword: concepts and theories of early childhood education, child development.

INTRODUCTION

Early childhood education is an educational discipline that has concentration on understanding, coaching and developing of early children. Now in the spring early childhood education institutions are using international standards in mayor cities, especially early childhood education that adopt the standards of developing country. This apparently has stirred the government to address the needs of educators with more quality educators. Early childhood education was established since 1980 in Preschool Childhood Education and Training School at IKIP Jakarta. (nowdays State University of Jakarta) which aim to produce experts in education of pre-school children. In 1999, this program had moved to the early childhood education at the faculty of science education of State University of Jakarta.



PROCEEDING

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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
<i>MAIN PAPERS</i>	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
<i>PAPERS</i>	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarni & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
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<i>REVITALIZATIONTHROUGHHEMPOWERINGSCHOOLSABATHE TEACHER</i> Avanti Vera Risti P	348
<i>ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY</i> Fitni Willis & Fidaniar Tiarsiwi	358
<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofrizah	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
MEMBANGUN KARAKTER BANGSAMELALUT KELUARGA Munifah Bahfen	571
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GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUANBERCERITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
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PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
PERMAINAN TRADISIONAL BAGI PENINGKATAN KECERDASAN JAMAK PADA ANAK USIA DINI Oktarina Dwi Handayani	857
REVITALISASI SEKOLAH ABA MELALUI EMPOWERING GURU Avanti Vera Risti P	873

INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING *WHATSAPP* MEDIA FOR *CHILD DAY CARE*

Ihsana El Khuluqo

Lecturer, Post Graduate School, UHAMKA, Jakarta.

ihsana.el@gmail.com

ABSTRACT

The purpose of this writing paper is to give instant comprehension about using WhatsApp media on baby's growth and development activities which babysitted on child day care. True, baby is inseparable from how their childhood educational proceed in the family. Every parents are given mandate to take care the birth and first steps of human lives. Through parent's hand, every helpless little babies are gently loved with warmth, given nutritions, and also breastfeeding, etc. In the other side, for the sake of decent living and survival, young mothers have a limited time so that they need to put their babies in the child day care. Several notable ideas in this writing can be referral to many parties. Especially about the importance of WhatsApp as a media for child day care supervision. WhatsApp is used to create and establish communication between parents and the day care. Parents usually left their babies from 7 a.m. to 4 p.m. daily. This day care is truly an answer to parent's limited time for taking care of their children. In this writing, the writer situated the WhatsApp Messenger as an effective means with hope that it is capable to bridge the communication between day care and parents so that lessons taught to the babies in the day care can be shared to their parents, so children can continue the lessons at home. Also through WhatsApp media, teachers and parents can share plenty information about children, either in education, health, as well in parenting.

Keyword: *WhatsApp, Baby's Growth and Development, Child Day care.*

INTRODUCTION

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OPTIMALISASI PERAN GENDER DALAM PERLINDUNGAN ANAK UNTUK MENYIAPKAN GENERASI EMAS Titik Haryati	884
MENINGKATKAN KEMAMPUAN SELF CONTROL ANAK USIA PRA SEKOLAH MELALUI SELF TALK THERAPY Fitni Willis & FidaniarTiarsiwi	900
PENGUNAAN ALAT PERAGA MATEMATIKA DALAM PENDIDIKAN ANAK USIA DINI Nurafni & Trisna Roy Pradipta	908
PERANAN GURU DALAM MENGEMBANGKAN KECERDASAN SPIRITUAL ANAK USIA DINI Asni & Rahmiwati Marsinun	920
KELUARGA DAN POLA ASUH ANAK MENURUT PENDIDIKAN ISLAM Afriantoni & Padjrin	936
METODE PERKEMBANGAN BAHASA PADA ANAK USIA DINI Sri Astuti	954
MORALITAS DAN EMOSI Sri Indah Pujiastuti & Sofia Hartati	970
"STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG Riana Mashar	983
PARENTING ANAK USIA DINI MENURUT ISLAM Syur'aini	1000
TERAPI AGRESIFITAS ANAK PADA TAMAN KANAK-KANAN Putu Aditya Antara	1013
PENGEMBANGAN dan PENDIDIKAN ANAK USIA DINI INDONESIA SEBAGAI INVESTASI MASA DEPAN TERHADAP PEMBANGUNAN SUMBER DAYA MANUSIA Sudjarwo S. & Amelia Vinayastri	1026
INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
MEMBANGUN KOMUNIKASI POSITIF ANTARA ORANGTUA DENGAN ANAK USIA PRA USIA PRA SEKOLAH Fatma Nofriza	1061
PENDIDIKAN DAN PERHATIAN TERHADAP ANAK DALAM AGAMA ISLAM Masyitoh	1075

METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD

Sri Astuti

Universitas Muhammadiyah Prof. Dr. Hamka

ABSTRACT

The development of language skills for early childhood aims for children to communicate verbally with the surrounding environment. The expected environment is the environment around the child, including friends, playmates, adult, either at school, at home, or with neighbors around the house.

Early childhood language skills obtained and studied child naturally to adjust to the environment so that children are able to socialize, interact and respond to others. In developing the child's ability to talk, the teacher / instructor can choose strategies and methods vary. Activities that can be done in developing language skills are activities that stimulate the ability of listening, speaking and writing. Storytelling is one of the methods that are widely used by teachers and should be interesting as well as to invite the attention of children and also can not be separated from the purpose of early childhood education.

Keywords: Methods, their rapidly developing, Language

INTRODUCTION

Language is a tool communication. Language an important tool for every one. Through human language will be able to develop social skills with others. Mastery of social skills in a social environment begins with the mastery of language skills. Without the language one will not be able to communicate with others. Humans can use language to express his thoughts so that others can hear what others think. Human communication can be established with the language so that people can build relationships and it is not surprising that the language is regarded as one indicator of a person's success

Language is the foundation of a child to learn other things. Before children learn other knowledges, he needs to use the language in order to understand something well. Children will be able to develop his abilities in the field of sound pronunciation, writing, reading which strongly supports literacy skills at a higher



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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
MAIN PAPERS	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
PAPERS	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarni & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
TRADITIONAL GAMES FOR IMPROVEMENT IN MULTIPLE INTELLIGENCE	334

*EARLY CHILDHOOD***OktarinaDwiHandayani, M.Pd**

<i>REVITALIZATIONTHROUGHHEMPOWERINGSCHOOLSABATHE TEACHER</i> Avanti Vera Risti P	348
<i>ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY</i> Fitni Willis & Fidaniar Tiarsiwi	358
<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofrizah	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
MEMBANGUN KARAKTER BANGSAMELALUT KELUARGA Munifah Bahfen	571
PENGAJARAN BAHASA INGGRIS PADA ANAK USIA DINI: SEBERAPA SIAPKAH OTAK MEREKA? Zaitun	584
ANALISIS PERMAINAN TRADISIONAL UNTUK ANAK USIA DINI BERBASIS BUDAYA SUNDA Widia Winata & Khaerunnisa	593
GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUANBERCERITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
MENGEMBANGKAN KECERDASAN EMOSIONAL ANAK USIA DINI MELALUI KEGIATAN BERMAIN M. Fadlillah	730
PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
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REVITALISASI SEKOLAH ABA MELALUI EMPOWERING GURU Avanti Vera Risti P	873

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OPTIMALISASI PERAN GENDER DALAM PERLINDUNGAN ANAK UNTUK MENYIAPKAN GENERASI EMAS Titik Haryati	884
MENINGKATKAN KEMAMPUAN SELF CONTROL ANAK USIA PRA SEKOLAH MELALUI SELF TALK THERAPY Fitni Willis & FidaniarTiarsiwi	900
PENGUNAAN ALAT PERAGA MATEMATIKA DALAM PENDIDIKAN ANAK USIA DINI Nurafni & Trisna Roy Pradipta	908
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METODE PERKEMBANGAN BAHASA PADA ANAK USIA DINI Sri Astuti	954
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"STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG Riana Mashar	983
PARENTING ANAK USIA DINI MENURUT ISLAM Syur'aini	1000
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PENGEMBANGAN dan PENDIDIKAN ANAK USIA DINI INDONESIA SEBAGAI INVESTASI MASA DEPAN TERHADAP PEMBANGUNAN SUMBER DAYA MANUSIA Sudjarwo S. & Amelia Vinayastri	1026
INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
MEMBANGUN KOMUNIKASI POSITIF ANTARA ORANGTUA DENGAN ANAK USIA PRA USIA PRA SEKOLAH Fatma Nofriza	1061
PENDIDIKAN DAN PERHATIAN TERHADAP ANAK DALAM AGAMA ISLAM Masyitoh	1075

THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR

Sri Mawani and Dimas Adithia

The School of Teacher Training Program of Early Childhood Education of
HAMKA University
srimawani@gmail.com

ABSTRACT

This research is conducted to get the empirical evidence of the teachers' readiness to have an inclusive education in TK Islam PB Soedirman Cijantung Jakarta Timur. It uses a qualitative-descriptive approach. The technique of collecting data uses observation, interview and documentation. In qualitative research, the samples are chosen in purposive and characterized by snowball sampling. The stages of the research include reduction, displaying, verifying and summarizing the data which have been processed. The results of this research are concluded in some points, (1) The education in Indonesia, which is held democratic, based on justice and is not discriminatory with upholding the human rights, religion values, cultural values and diversity of the nation, become the basis of TK Islam PB Soedirman Cijantung Jakarta Timur to hold an inclusive education. (2) As the regular kindergarten, TK Islam PB Soedirman holds several policies for the development of teachers' knowledge of the children with special needs, such as a meeting with some experts, a seminar and workshop about inclusive education, a comparative study to inclusive school in Bandung, and a visit to some treatment agencies. (3) Practically, the teachers hand in hand to be in charge of the children with special needs. (4) The obstacle faced by the teachers in teaching activity in the class is that TK Islam PB Soedirman has no specific system to handle the children with special needs. (5) Social living in TK Islam PB Soedirman runs well, as harmonious as how often the students with special needs are involved in learning do and learning activity. (6) Having no expert specifically for the students with special needs so that the handling is executed as much as teachers can do. (7) There is no inclusive education and instructional evaluation system in TK Islam PB Soedirman. (8) The evaluation is only available for regular learning, and it has not been available for the students with special needs. (9) There is no remedial teaching for the students with special needs.

Keyword: Readiness, inclusive, education



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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
<i>MAIN PAPERS</i>	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
<i>PAPERS</i>	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarni & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
TRADITIONAL GAMES FOR IMPROVEMENT IN MULTIPLE INTELLIGENCE	334

*EARLY CHILDHOOD***OktarinaDwiHandayani, M.Pd**

<i>REVITALIZATIONTHROUGHHEMPOWERINGSCHOOLSABATHE TEACHER</i> Avanti Vera Risti P	348
<i>ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY</i> Fitni Willis & Fidaniar Tiarsiwi	358
<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofrizah	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
MEMBANGUN KARAKTER BANGSAMELALUT KELUARGA Munifah Bahfen	571
PENGAJARAN BAHASA INGGRIS PADA ANAK USIA DINI: SEBERAPA SIAPKAH OTAK MEREKA? Zaitun	584
ANALISIS PERMAINAN TRADISIONAL UNTUK ANAK USIA DINI BERBASIS BUDAYA SUNDA Widia Winata & Khaerunnisa	593
GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUANBERCERITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
MENGEMBANGKAN KECERDASAN EMOSIONAL ANAK USIA DINI MELALUI KEGIATAN BERMAIN M. Fadlillah	730
PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
PERMAINAN TRADISIONAL BAGI PENINGKATAN KECERDASAN JAMAK PADA ANAK USIA DINI Oktarina Dwi Handayani	857
REVITALISASI SEKOLAH ABA MELALUI EMPOWERING GURU Avanti Vera Risti P	873

INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING *WHATSAPP* MEDIA FOR *CHILD DAY CARE*

Ihsana El Khuluqo

Lecturer, Post Graduate School, UHAMKA, Jakarta.

ihsana.el@gmail.com

ABSTRACT

The purpose of this writing paper is to give instant comprehension about using WhatsApp media on baby's growth and development activities which babysitted on child day care. True, baby is inseparable from how their childhood educational proceed in the family. Every parents are given mandate to take care the birth and first steps of human lives. Through parent's hand, every helpless little babies are gently loved with warmth, given nutritions, and also breastfeeding, etc. In the other side, for the sake of decent living and survival, young mothers have a limited time so that they need to put their babies in the child day care. Several notable ideas in this writing can be referral to many parties. Especially about the importance of WhatsApp as a media for child day care supervision. WhatsApp is used to create and establish communication between parents and the day care. Parents usually left their babies from 7 a.m. to 4 p.m. daily. This day care is truly an answer to parent's limited time for taking care of their children. In this writing, the writer situated the WhatsApp Messenger as an effective means with hope that it is capable to bridge the communication between day care and parents so that lessons taught to the babies in the day care can be shared to their parents, so children can continue the lessons at home. Also through WhatsApp media, teachers and parents can share plenty information about children, either in education, health, as well in parenting.

Keyword: *WhatsApp, Baby's Growth and Development, Child Day care.*

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Who does not know WhatsApp (WA)? This social media application used by various backgrounds of people to communicate is very cheap and easy. May be said easy because it is able to use through phone devices or smartphones whatever its brand. At the same time it said cheap because all you need is low cost internet network to operate it. Through WA, every individual

OPTIMALISASI PERAN GENDER DALAM PERLINDUNGAN ANAK UNTUK MENYIAPKAN GENERASI EMAS Titik Haryati	884
MENINGKATKAN KEMAMPUAN SELF CONTROL ANAK USIA PRA SEKOLAH MELALUI SELF TALK THERAPY Fitni Willis & FidaniarTiarsiwi	900
PENGUNAAN ALAT PERAGA MATEMATIKA DALAM PENDIDIKAN ANAK USIA DINI Nurafni & Trisna Roy Pradipta	908
PERANAN GURU DALAM MENGEMBANGKAN KECERDASAN SPIRITUAL ANAK USIA DINI Asni & Rahmiwati Marsinun	920
KELUARGA DAN POLA ASUH ANAK MENURUT PENDIDIKAN ISLAM Afriantoni & Padjrin	936
METODE PERKEMBANGAN BAHASA PADA ANAK USIA DINI Sri Astuti	954
MORALITAS DAN EMOSI Sri Indah Pujiastuti & Sofia Hartati	970
"STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG Riana Mashar	983
PARENTING ANAK USIA DINI MENURUT ISLAM Syur'aini	1000
TERAPI AGRESIFITAS ANAK PADA TAMAN KANAK-KANAN Putu Aditya Antara	1013
PENGEMBANGAN dan PENDIDIKAN ANAK USIA DINI INDONESIA SEBAGAI INVESTASI MASA DEPAN TERHADAP PEMBANGUNAN SUMBER DAYA MANUSIA Sudjarwo S. & Amelia Vinayastri	1026
INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
MEMBANGUN KOMUNIKASI POSITIF ANTARA ORANGTUA DENGAN ANAK USIA PRA USIA PRA SEKOLAH Fatma Nofriza	1061
PENDIDIKAN DAN PERHATIAN TERHADAP ANAK DALAM AGAMA ISLAM Masyitoh	1075

INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT

SUDJARWO S. & AMELIA VINAYASTRI
Muhamadiyah University Prof. DR. Hamka, Jakarta
djarwo9@yahoo.com

ABSTRACT

Early childhood education and development (ECED) and gender disparity issues still hampered by many factors such as :1) lack of central and local government knowledge and support ; 4) lack of gender mainstreaming knowledge and; 5) poverty problem. This paper aims to serve the conference participants concerning the macro analysis which emphasizes on the student's participation and teacher's gender disparity on early childhood education and development (ECED) in Indonesia, which were analyzed by using secondary data through certain approach. The method used on this paper was comparing and analysing existing findings available from several studies with data from related official institutions. The result nationally projected data shown that there is no significant difference between the boys and girls participation on accessing ECED. There are still many of young children could not access to ECED services, from approximately 28.5 million of children aged 0-6 years only 11.02 millions (38.09 %) have access to ECED services. Percentage of kindergarten teacher according to gender and level of education heavily reliant on the female teaching force (259.035 persons) or 96,82% of the total kindergarten teachers. Regarding budget allocation supported by government from 2010 to 2015 decreased substantially.

Keywords : *Early childhood, Gross Enrollment Rate, gender disparity,*

INTRODUCTION

Discussing Learner's Participation on Indonesian Early Childhood Education System is interesting topic for the lecturers, teachers, and practitioners who are actively involved in daily early childhood education programs. Besides of this topic, gender mainstreaming on education, particularly teacher's Gender Disparity



PROCEEDING

THE 1ST INTERNATIONAL SEMINAR OF
EARLY CHILDHOOD CARE AND EDUCATION

'AISYIYAH'S AWARENESS ON EARLY CHILDHOOD CARE AND EDUCATION

Jakarta, June 10th – 11th 2015
At Muhammadiyah University of Prof. DR. HAMKA (UHAMKA)



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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
<i>MAIN PAPERS</i>	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
<i>PAPERS</i>	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarni & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
TRADITIONAL GAMES FOR IMPROVEMENT IN MULTIPLE INTELLIGENCE	334

EARLY CHILDHOOD

OktarinaDwiHandayani, M.Pd

<i>REVITALIZATIONTHROUGHHEMPOWERINGSCHOOLSABATHE TEACHER</i> Avanti Vera Risti P	348
<i>ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY</i> Fitni Willis & Fidaniar Tiarsiwi	358
<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofrizi	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
MEMBANGUN KARAKTER BANGSAMELALUT KELUARGA Munifah Bahfen	571
PENGAJARAN BAHASA INGGRIS PADA ANAK USIA DINI: SEBERAPA SIAPKAH OTAK MEREKA? Zaitun	584
ANALISIS PERMAINAN TRADISIONAL UNTUK ANAK USIA DINI BERBASIS BUDAYA SUNDA Widia Winata & Khaerunnisa	593
GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUAN BERCEKITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
MENGEMBANGKAN KECERDASAN EMOSIONAL ANAK USIA DINI MELALUI KEGIATAN BERMAIN M. Fadlillah	730
PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
PERMAINAN TRADISIONAL BAGI PENINGKATAN KECERDASAN JAMAK PADA ANAK USIA DINI Oktarina Dwi Handayani	857
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OPTIMALISASI PERAN GENDER DALAM PERLINDUNGAN ANAK UNTUK MENYIAPKAN GENERASI EMAS Titik Haryati	884
MENINGKATKAN KEMAMPUAN SELF CONTROL ANAK USIA PRA SEKOLAH MELALUI SELF TALK THERAPY Fitni Willis & FidaniarTiarsiwi	900
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METODE PERKEMBANGAN BAHASA PADA ANAK USIA DINI Sri Astuti	954
MORALITAS DAN EMOSI Sri Indah Pujiastuti & Sofia Hartati	970
"STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG Riana Mashar	983
PARENTING ANAK USIA DINI MENURUT ISLAM Syur'aini	1000
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PENGEMBANGAN dan PENDIDIKAN ANAK USIA DINI INDONESIA SEBAGAI INVESTASI MASA DEPAN TERHADAP PEMBANGUNAN SUMBER DAYA MANUSIA Sudjarwo S. & Amelia Vinayastri	1026
INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
MEMBANGUN KOMUNIKASI POSITIF ANTARA ORANGTUA DENGAN ANAK USIA PRA USIA PRA SEKOLAH Fatma Nofriza	1061
PENDIDIKAN DAN PERHATIAN TERHADAP ANAK DALAM AGAMA ISLAM Masyitoh	1075

TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD

Asni & Rahmiwati Marsinun

Muhammadiyah University Lecturer Prof. DR. Hamka
Jakarta-Indonesia
E-mail: asni_dini@yahoo.co.id

ABSTRACT

Today the Early Childhood Education (ECD) is growing rapidly. ECD is an organization to help children recognize her potential and develop optimally. Early childhood education programs provide space for young children to develop talents, interests in the beginning. If since the beginning of the child's potential has been recognized and stimulated to grow, children undoubtedly will be able to develop their talents, interests, confident and able to achieve superior performance. ECD is a strategic effort in building quality human resources. Expected human qualities which have the character personality. Things that need to be developed in early childhood is spiritual intelligence. To realize the man who has a high spiritual intelligence began as early as possible at home and in early childhood. Early childhood teachers are expected to develop spiritual intelligence early childhood. The main issue of early childhood education (ECD) is how to provide a simulation of early childhood 0 until 6 years to be able to develop their potential optimally. These issues include the development of physical, motorik, intellectual, social, moral, emotional, and spiritual art in children. School is the second institution after children receive education in developing potential. This is consistent with the vision of early childhood education programs is to realize a healthy early childhood, intelligent, cheerful noble character and have both physical and mental readiness. At school the teacher plays an important role, representing the parents. Efforts to develop a spiritual intelligence needs through the development of educational learning.

Keywords: *early childhood teachers, role, spiritual intelligence.*

INTRODUCTION

Early childhood education (ECD) is a fundamental and strategic efforts in building a superior human resources. Early childhood education is fundamental in shaping the personality of the child as a whole, marked by characters noble character, smart and skillful. ECD second place after the family of the child to education. Early childhood education preparation to go to elementary school



PROCEEDING

THE 1ST INTERNATIONAL SEMINAR OF
EARLY CHILDHOOD CARE AND EDUCATION

'AISYIYAH'S AWARENESS ON EARLY CHILDHOOD CARE AND EDUCATION

Jakarta, June 10th – 11th 2015
At Muhammadiyah University of Prof. DR. HAMKA (UHAMKA)



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CONTENS

<i>PREFACE</i>	i
<i>CONTENTS</i>	ii
<i>MAIN PAPERS</i>	
<i>WEAVING THE MAT: HOW YOUNG CHILDREN DEVELOP AND LEARN IN NEW ZEALAND</i>	11
Kaye Jujnovich, Vivienne Browne, Jan Taylor, Susan Widger	
<i>THE IMPLEMENTATION OF CHILD FRIENDLY EDUCATION</i>	28
Mastura Badzis	
<i>PENYAKIT THT (TELINGA, HIDUNG, TENGGOROK) PADA ANAK</i>	40
Zainul A. Djanfar	
<i>PAPERS</i>	
<i>THE IMPROVEMENT OF LEARNING ENGLISH MODEL BASED ON DRAMA AT AISYIYAH 20 KINDERGARTEN IN PAJANG SURAKARTA</i>	59
Sri Slamet	
<i>THE POWER OF STORYTELLING IN TEACHING ENGLISH TO YOUNG LEARNERS</i>	70
Mutiarani & Lidiyatulizzah	
<i>BUILD THE CHARACTER NATION BY FAMILY</i>	82
Munifah Bahfen	
<i>TEFL TO UNDER-AGED LEARNERS: HOW READY THEIR BRAINS ARE</i>	91
Zaitun	
<i>SUNDANESE TRADITIONAL GAMES FOR EARLY CHILDHOOD EDUCATION</i>	98
Widia Winata & Khaerunnisa	
<i>GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS</i>	107
Muhamad Sofian Hadi	
<i>THE EFFECT OF PLAYING ON THE STUDENT'S LISTENING AND THEIR STORYTELLING SKILL</i>	122
Titi Rachmi	
<i>THE APPLICATION OF THEMATIC LEARNING-MODEL BASED ON ASMAUL HUSNA TO INCREASE RELIGIOUS VALUES ON EARLY CHILDHOOD AT LAB SCHOOL KINDERGARTEN- FIP UMI</i>	138
Herwina Bahar, Imam Mujtaba, dan Ismah	
<i>INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE</i>	148
Ihsana El Khuluqo	
<i>THE READINESS OF THE TEACHERS TO HAVE AN INCLUSIVE EDUCATION IN TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR</i>	159
Sri Mawani & Dimas Adlithia	

STRATEGY OF DEVELOPMENT IN READING AND WRITING ABILITY in TK GROUP B: A QUALITATIVE STUDY in TK AL-Azhar 17 BINTARO JAKARTA Chandrawaty	168
CULTIVATING READING HABIT IN EARLY YEARS ling Felicia Joe	183
IMPLEMENTING LANGUAGE EXPERIENCE APPROACH IN LANGUAGE LEARNING FOR ACQUISITION OF EARLY READING ABILITY IN CHILDREN PRESCHOOL LABORATORIUM MODEL Sudarti	194
ISLAMIC MOVIE AS A MEDIA IN DEVELOPING EARLY AGES MORALITY Erna Juherna & Aan Solihati	206
DEVELOP EMOTIONAL INTELLIGENCE EARLY CILDHOOD THROUGH PLAY ACTIVITIES M. Fadlilah	214
LANGUAGE ACQUISITION AT THE LEVEL OF PHONOLOGICAL IN A THREE YEARS OLD GIRL Tiara Astari	229
THE CONTRIBUTION OF ISLAMIC CULTURE AS A BUILDER OF CHARACTER CHILD FitriLiza	235
THE INFLUENCE OF COCONUT SHELL STILT GAME TOWARD THE INCREASING OF CHILDREN'S KINESTHETIC INTELLIGENCE Khusnul Laely & DedeYudi	249
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	257
ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES Dhiarti Tejaningrum	268
THE CHILDREN WITH SPECIAL NEEDSIN INCLUSIVE SCHOOLS Ella Sulhah Saidah	285
TECHNOLOGY IN EARLY CHILDHOOD EDUCATION: BENEFITS AND CHALLENGES Herri Mulyono & Bitu Dwi Rahmani	296
POVERTY, ONE OF THE CRUCIAL MUSLIM PARENTING BARRIERS ON EARLY CHILDHOOD CARE AND EDUCATION IN INDONESIA Nanang Kuswara & Suprihatini	309
LOSS OF VALUE EDUCATION IN ETHICAL BEHAVIOR Rohimi Zamzam	323
TRADITIONAL GAMES FOR IMPROVEMENT IN MULTIPLE INTELLIGENCE	334

EARLY CHILDHOOD

OktarinaDwiHandayani, M.Pd

<i>REVITALIZATIONTHROUGHHEMPOWERINGSCHOOLSABATHE TEACHER</i> Avanti Vera Risti P	348
<i>ENHANCING SELF-CONTROL ABILITY OF PRE-SCHOOL CHILDREN THROUGH SELF TALK THERAPY</i> Fitni Willis & Fidaniar Tiarsiwi	358
<i>THE USAGE OF MATHEMATICS PROPS IN EARLY CHILDHOOD EDUCATION</i> Nurafni & Trisna Roy Pradipta	365
<i>TEACHER ROLE IN DEVELOPING SPIRITUAL INTELLIGENCE EARLY CHILDHOOD</i> Asni & Rahmiwati Marsinun	375
<i>FAMILY AND PARENTING CHILDREN BY ISLAMIC EDUCATION</i> Afriantoni & Padjrin	390
<i>METHOD OF LANGUAGE DEVELOPMENT EARLY CHILDHOOD</i> Sri Astuti	406
<i>MORALITY AND EMOTION</i> Sri Indah Pujiastuti & Sofia Hartati	421
<i>STAR KIDS" THE METAPHORA COUNSELING TECHNIQUE TO INCREASE FIRST GRADE STUDENT'S RESPONSIBILITY AT SD MUHAMMADIYAH 1 ALTERNATIF MAGELANG</i> Riana Mashar	435
<i>EARLY CHILDHOOD PARENTING ACCORDING TO ISLAM</i> Syur'aini	449
<i>AGGRESSIVENESS THERAPY IN KINDERGARTEN</i> Putu Aditya Antara	462
<i>INDONESIAN'S EARLY CHILDHOOD EDUCATION AND DEVELOPMENT IS THE FUTURE INVESTMENT ON HUMAN RESOURCE DEVELOPMENT</i> Sudjarwo S. & Amelia Vinayastri	475
<i>VALUE'S INTERNALIZE</i> Nur Wahyuni & Nurhandayani	492
<i>MAP OF THE IMPLEMENTATION OF THE DEVELOPMENT OF MULTIPLE INTELLIGENCES GAMES MODEL IN DISASTER AREAS</i> Lilis Madyawati, Dede Yudi,& Hamron Zubadi	496
<i>NEUROSCIENCE IN EARLY CHILDHOOD EDUCATIONS LEARNING</i> Sri Mundariyah & Akhmad Subkhi Ramdani	507
<i>BUILDING POSITIVE COMMUNICATION PARENT AND PRE-SCHOOL YEAR CHILDREN</i>	519

Fatma Nofrizi	532
<i>CHILD CARE AND EDUCATION IN ISLAM</i> Masyitoh	
MAKALAH-MAKALAH	
MENGEMBANGKAN MODEL PEMBELAJARAN BAHASA INGGRIS BERBASIS DRAMA PADA TK ASIYIAH 20 DI PAJANG Sri Slamet	547
KEKUATAN TEKNIK MENDONGENG DALAM PEMBELAJARAN BAHASA INGGRIS UNTUK ANAK USIA DINI Mutiarani & Lidiyatul Izzah	557
MEMBANGUN KARAKTER BANGSAMELALUT KELUARGA Munifah Bahfen	571
PENGAJARAN BAHASA INGGRIS PADA ANAK USIA DINI: SEBERAPA SIAPKAH OTAK MEREKA? Zaitun	584
ANALISIS PERMAINAN TRADISIONAL UNTUK ANAK USIA DINI BERBASIS BUDAYA SUNDA Widia Winata & Khaerunnisa	593
GAMES AS THE STRATEGY IN TEACHING SPEAKING FOR YOUNG LEARNERS Muhamad Sofian Hadi	604
PENGARUH PERMAINAN DAN KEMAMPUAN MENYIMAK TERHADAP KEMAMPUANBERCERITA Titi Rachmi	621
PENERAPAN MODEL PEMBELAJARAN TEMATIK BERBASIS ASMAUL HUSNA DALAM MENINGKATKAN NILAI-NILAI RELIGIUS PADA ANAK USIA DINI DI TK LAB SCHOOL FIP-UMJ Herwina Bahar, Imam Mujtaba, dan Ismah	639
KOMUNIKASI INTENS UNTUK AKTIVITAS PROSES TUMBUH KEMBANG BAYI MENGUNAKAN MEDIA WHATSAPP PADA CHILD DAYCARE Ihsana El Khuluqo	655
KESIAPAN GURU DALAM MENERIMA PENDIDIKAN INKLUSIF DI TK ISLAM PB SOEDIRMAN CIJANTUNG JAKARTA TIMUR Sri Mawani & Dimas Adithia	667
STRATEGI PENGEMBANGAN KEMAMPUAN MEMBACA DAN MENULIS DI TK KELOMPOK B: SUATU STUDI KUALITATIF PADA TK AL-AZHAR 17 BINTARO JAKARTA SELATAN Chandrawaty	678
MEMBUDAYAKAN KEBIASAAN MEMBACA PADA USIA DINI Iing Felicia Joe	694

PENERAPAN LANGUAGE EXPERIENCE APPROACH DALAM PEMBELAJARAN BAHASA UNTUK MENGUASAI KEMAMPUAN MEMBACA AWAL PADA ANAK-ANAK PRASEKOLAH LABORATORIUM MODEL Sudarti	705
FILM ISLAMI SEBAGAI MEDIA UNTUK MEMBANGUN MORALITAS ANAK USIA DINI Erna Juherna & Aan Solihati	717
MENGEMBANGKAN KECERDASAN EMOSIONAL ANAK USIA DINI MELALUI KEGIATAN BERMAIN M. Fadlillah	730
PEMROLEHAN BAHASA PADA TATARAN FONOLOGI ANAK PEREMPUAN USIA TIGA TAHUN Tiara Asturi	745
KONTRIBUSI BUDAYA ISLAM SEBAGAI PEMBANGUN KARAKTER ANAK Fitriliza	752
PENGARUH PERMAINAN EGRANG TEMPURUNG KELAPA TERHADAP PENINGKATAN KECERDASAN KINESTETIK ANAK Khusnul Laely & DedeYudi	766
EARLY CHILDHOOD EDUCATION CONCEPTS AND ITS IMPLEMENTATION IN INDONESIA Silvie Mil	775
ANALISIS BUKU LAPORAN PERKEMBANGAN PESERTA DIDIK PAUD DITINJAU DARI TEORI MULTIPLE INTELLIGENCES Dhiarti Tejaningrum	787
ANAK BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI Ella Sulhah Suidah	807
KEMISKIAN, SALAH SATU KENDALA KEORANGTUAAN MUSLIM YANG PENTING PADA PAUD DI INDONESIA Nanang Kuswara & Suprihatini	819
TEKNOLOGI PADA PENDIDIKAN ANAK USIA DINI: MANFAAT DAN TANTANGAN Herri Mulyono & Bitu Dwi Rahmani	833
HILANGNYA PENDIDIKAN NILAI DALAM ETIKA PERILAKU Rohimi Zamzam	845
PERMAINAN TRADISIONAL BAGI PENINGKATAN KECERDASAN JAMAK PADA ANAK USIA DINI Oktarina Dwi Handayani	857
REVITALISASI SEKOLAH ABA MELALUI EMPOWERING GURU Avanti Vera Risti P	873

INTENSE COMMUNICATION FOR BABY'S GROWTH AND DEVELOPMENT PROCESS ACTIVITY USING WHATSAPP MEDIA FOR CHILD DAY CARE

Ihsana El Khuluqo

Lecturer, Post Graduate School, UHAMKA, Jakarta.

ihsana.el@gmail.com

ABSTRACT

The purpose of this writing paper is to give instant comprehension about using WhatsApp media on baby's growth and development activities which babysitted on child day care. True, baby is inseparable from how their childhood educational proceed in the family. Every parents are given mandate to take care the birth and first steps of human lives. Through parent's hand, every helpless little babies are gently loved with warmth, given nutritions, and also breastfeeding, etc. In the other side, for the sake of decent living and survival, young mothers have a limited time so that they need to put their babies in the child day care. Several notable ideas in this writing can be referral to many parties. Especially about the importance of WhatsApp as a media for child day care supervision. WhatsApp is used to create and establish communication between parents and the day care. Parents usually left their babies from 7 a.m. to 4 p.m. daily. This day care is truly an answer to parent's limited time for taking care of their children. In this writing, the writer situated the WhatsApp Messenger as an effective means with hope that it is capable to bridge the communication between day care and parents so that lessons taught to the babies in the day care can be shared to their parents, so children can continue the lessons at home. Also through WhatsApp media, teachers and parents can share plenty information about children, either in education, health, as well in parenting.

Keyword: *WhatsApp, Baby's Growth and Development, Child Day care.*

INTRODUCTION

Who does not know WhatsApp (WA)? This social media application used by various backgrounds of people to communicate is very cheap and easy. May be said easy because it is able to use through phone devices or smartphones whatever its brand. At the same time it said cheap because all you need is low cost internet network to operate it. Through WA, every individual

OPTIMALISASI PERAN GENDER DALAM PERLINDUNGAN ANAK UNTUK MENYIAPKAN GENERASI EMAS Titik Haryati	884
MENINGKATKAN KEMAMPUAN SELF CONTROL ANAK USIA PRA SEKOLAH MELALUI SELF TALK THERAPY Fitni Willis & FidaniarTiarsiwi	900
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INTERNALISASI NILAI Nur Wahyuni & Nurhandayani	1044
PETA IMPLEMENTASI PENGEMBANGAN MODEL KEGIATAN BERMAIN BERBASIS KECERDASAN JAMAK (MULTIPLE INTELEGENCES GAMES MODEL) DI DAERAH RAWAN BENCANA Lilis Madyawati, Dede Yudi & Hamron Zubadi	1049
MEMBANGUN KOMUNIKASI POSITIF ANTARA ORANGTUA DENGAN ANAK USIA PRA USIA PRA SEKOLAH Fatma Nofriza	1061
PENDIDIKAN DAN PERHATIAN TERHADAP ANAK DALAM AGAMA ISLAM Masyitoh	1075

ANALYSIS OF LEARNERS BOOK PROGRESS REPORT BASED ON EARLY CHILDHOOD DEVELOPMENTVIEWED FROM THEORY MULTIPLEINTELLIGENCES

Dhiarti Tejaningrum

Early Childhood Education-Muhammadiyah University of Dr.Hamka
Jalan Tanah Merdeka, PasarRebo, Jakarta Timur, DKI Jakarta
artieteja@gmail.com

ABSTRACT

Education is a process of giving environment so that learners can interact with the environment to develop the cognitive abilities that (honed knowledge), affective (sharpen the sensitivity of feeling), and psychomotor (skills to do something). Early childhood education (ECD) is education intended for children aged 0 to 6 years of age. Educators demanded to be able and willing to provide a variety of stimuli in accordance with the child's potential intelligence. According to Howard Gardner, multiple intelligences is a variety of skills and talents of students to solve problems in learning. Pressure point theory of multiple intelligences is the ability to solve problems and to create a product or work. Multiple Intelligences which includes nine intelligence that basically contains about intelligence (IQ), emotional intelligence (EI), and spiritual intelligence (SI). To determine and develop the theory of multiple intelligences necessary process that is not a moment, because the capabilities of each child is different. All takes a long time to shape it. The formation of multiple intelligences is not only done in formal activities but in a non-formal activities should also be developed. The author tries to analyze the results of the learning system that has been done on a kindergarten child in kindergarten Budi Mulia Two Yogyakarta through observation and data reports guide the development of learners to see in advance what areas already developed. From the observations and the data it can be deduced that the learning is done in kindergarten Budi Mulia Two already covers all types of intelligence in the theory of multiple intelligences, where all areas of learning is done to develop the potential of learners in accordance with the theory of multiple intelligences. Although in practice, students have not been fully able to absorb all the material but educators have been trying to develop the teaching methods properly and in accordance with aspects of early childhood development.

Keywords: *theory of multiple intelligences, early childhood education, learners book progress report of development*